JAN 19 1931

The Christian Century

A Journal of Religion

In Two Parts—Part One

Can the Church Be Saved?

By Vida D. Scudder

What Can We Do About Unemployment?

By Patrick Murphy Malin

Temperance and Prohibition

An Editorial

With a supplement on

Human Relations

between Jews, Catholics and Protestants

Fifteen Cents a Copy — Jan. 21, 1931 — Four Dollars a Year

XUM

The CHRISTIAN CENTURY

January 21, 1931

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

Contributing Editors

HERBERT L. WILLETT — REINHOLD NIEBUHR
LYNN HAROLD HOUGH — JOSEPH FORT NEWTON
ALVA W. TAYLOR — THOMAS CURTIS CLARK
FRED EASTMAN

Staff Correspondents

JOHN RAY EWERS — EDWARD SHILLITO
ERNEST THOMAS — GEORGE B. WINTON
CHARLES T. HOLMAN — JOSEPH MYERS
EDGAR DEWITT JONES — EDWARD LAIRD MILLS
E. TALLMADGE ROOT — WILLIAM S. ABERNETHY
A. A. HEIST — WILLIAM P. LEMON
JOSEPH MARTIN DAWSON — P. O. PHILIP
EDMUND B. CHAFFEE — T. T. BRUMBAUGH
JOHN R. SCOTFORD — JAMES A. GEISSINGER
MARCUS A. SPENCER — BRUCE S. WRIGHT
VERNON NASH — HAROLD E. FEY

Entered as second-class matter February 2P, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.04 extra.

The Christian Century is indexed in the Readers' Guide to Periodical Literature generally found in the larger public libraries.

The Office Notebook

As an aid to world understanding, have you ever tried thinking how home news will appear in the papers of foreign countries? For instance, those farmers and their march on the stores at England, Arkansas. That was sensational enough in the American press. How do you suppose it looked by the time it reached the headlines in Moscow?

Or turn the process around. Suppose it had happened in Russia. Suppose that, somewhere out in the Ukraine, the population of a peasant village had turned up at the local food station with guns in their hands, crying: "We want food and we want it now!" What would the reporters in Riga, and the headline writers on this side of the ocean, have made of that?

The article by Mr. Malin in this issue is a remarkable piece of summarization. We wish that space permitted publishing the extensive bibliography that the author prepared for the use of those wishing to study the subject further. However, it is possible to say that Mr. Malin appended this postscript to his manucript: "The author will be glad to reply to specific inquiries with such information as he has available. Address him in care of the department of economics, Swarthmore college, Swarthmore, Pa." We wonder whether Mr. Malin suspects what an avalanche of correspondence such an offer may let him in for.

Contents

PART ONE

Editorial
- Editorial Paragraphs 75
- When Is a Standard of Living High? 78
- Temperance and Prohibition 79

Verse
- Simon of Africa, by Edna Johnson Long 85

Contributed Articles
- Can the Church Be Saved? by Vida D. Scudder .. 82
- What Can We Do for Unemployment? by Patrick Murphy Malin 86
- Jack Sprat and Church Union, by John R. Scotford 88
- Why Leave the Negro Out? by Kelly Miller 89

Books Reviewed
- The Beginnings of Critical Realism in America, 1860-1920, by Vernon Louis Parrington 90
- The Pastor and Religious Education, by Harry C. Monro 90
- Books in Brief 91

Correspondence 92

News of the Christian World
- British Table Talk 94
- Special Correspondence from Chicago 96
- College Workers Discuss Problems 97
- Special Correspondence from Detroit 98
- Correspondence from Southern California 99
- Special Correspondence from Ohio 100
- Special Correspondence from Japan 102

PART TWO

Judaism as a Culture, by Solomon Goldman 107
Catholicism as a Culture, by George S. Bull 108
Protestantism as a Culture, by Samuel McCrea Cavert. 109
Common Denominators, by Felix M. Warburg 110
Science's Service to Religious Unity, by Elmer E. Brown 110
Specific Problems in Cooperation, by Estelle M. Sternberger 111
Converting Our Emotions, by John Haynes Holmes .. 112
When Virtues Are Vices, by Reinhold Niebuhr 114
Can Prejudice Be Overcome? by Joseph M. Proskauer. 116
For the Triumph of Democracy, by Newton D. Baker. 117
The Seminar as a Technique, by William H. Kirkpatrick 118
As a Social Scientist Sees It, by Hornell Hart 119
An Organized Approach, by Roger W. Straus 120

Contributors to This Issue

VIDA D. SCUDDER, professor of English literature, Wellesley college; director Church League for Industrial Democracy; author, "The Church and the Hour," "Social Teachings of the Christian Year," etc. This is the fourth in the series of articles on "What's Coming in Religion?"

PATRICK MURPHY MALIN, instructor in economics, Swarthmore college; formerly with Sherwood Eddy.

JOHN R. SCOTFORD, Cleveland, O.; frequent contributor to many periodicals.

KELLY MILLER, dean of Howard university, Washington, D. C.

For contributors to Part Two see page 106.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLVIII CHICAGO, JANUARY 21, 1931 NUMBER 3

EDITORIAL

The Petrine Rock

ROME appears at her best in such an encyclical as that issued by the pope on January 8. (The document is dated December 31, 1930, but was not made public until eight days later.) This is not to be taken as agreement with the views contained therein. The Christian Century not only disagrees with most of them; it regards them as inimical to the good of society and likely, in the long run, to foster the very evils against which the pope is trying to guard. But consideration of the specific statements of the encyclical may well be withheld until there has been more time to study and weigh them. Now we wish merely to express admiration at the way in which the Roman church can enact its self-chosen part as the guardian of tradition and conservatism. In a period of violent change, there is value in the contribution of the champion of the static. Readers will find it the easier to understand the premises which underlie the pope's deliverance if they will read, along with the encyclical, the article on "Catholicism as a Culture," by Father George S. Bull, which appears on page 108 of the second part of this issue.

The Voice of America!

ADD another to the wonders of modern science. Radio has now stepped forward to bind the nations together in one family. On Christmas day the vast space-barrier of the Pacific fell, when an American program was broadcast by the National Broadcasting company in this country and relayed throughout Japan by station JOAK of Tokyo. What a magnificent opportunity to contribute to mutual understanding and friendship! America, the often misunderstood, speaking at last directly to Japan, the nation which has believed itself wronged. Well, given this opportunity, what did America have to say? The Tokyo papers, just received, carry the program. It came on the Japanese air at 8:30 Christmas morning, and it lasted until 9. There were 14 numbers, of which five were either formal remarks on the importance of the occasion or music by Japanese musicians. What were the other nine? Here they are, the voice of America: Chorus, "Should I?"; male trio, "St. Louis Blues"; male trio, selection; "Stein Song," accompanied by orchestra and chorus; "A Cheerful Little Earful," accompanied by orchestra and chorus; female trio, "U. S. and Company"; orchestra, "I Miss a Little Miss"; orchestra, "Running Wild." And thus, dear friends of the radio audience, did this country introduce itself to the orient on the great Christian festival of the year!

"Dominion Status"—How Much Will It Mean?

APPARENTLY the British government has awakened to the fact that there is a race on in India between concession and catastrophe. For while the news from India tells of increasing disorder, with mob demonstrations at Poona and in other sections where the non-violent program of Mahatma Gandhi has been strongest, one English representative after another has come forward to assure the London round table of an increasing readiness on the part of the government to concede Indian demands. Thus, the week just passed has been marked by the assurance given by Mr. J. H. Thomas, secretary for the dominions, of the intention to provide Indian officers for the Indian army; by the assurance given by Lord Sankey and the Marquis of Lothian that the liberals will join with labor in granting self-government, and by the announcement from the guarded chambers of the conference that sufficient agreement has been reached to make it possible to proceed immediately with the drafting of the constitution of the new state. It is moreover announced, unofficially, that before this issue of The Christian Century can reach its readers, Mr. MacDonald will have made the epochal speech in which dominion status is specifically and freely granted. All this is to the good. It is much more to the good than appeared possible at many previous stages in the negotiations. It should not be taken, however, as meaning that the problem of the pacification of India is solved. The solution proposed by the

round table will be no solution at all until it is ratified by the congress party. That ratification will depend on factors which are as yet unknown. If Mahatma Gandhi and his followers can be convinced that the round table scheme, labeled "dominion status," grants "the substance of independence" which the congress has demanded, there will be peace in India. But the situation has gone far past the point where any mere form of words, no matter how satisfying their sound, can persuade the nationalists to abandon their resistance.

The Professor at the Breakfast Table

ASIDE from the fact that it may give the non-academic public an erroneous idea of the leisurely hour at which professors begin the day's work, the University of Chicago's new broadcasting project has everything to recommend it. Believe it or not, few professors habitually loiter over their matutinal coffee and toast until nine o'clock on Monday morning. But of course this is an exceptional professor. His function, when he faces the percolator, the mike and his wife across the frugal board, will be to tell the world in plain and human terms some of the more interesting things that his colleagues in research have been finding out. "Research" is the great word in all great universities, and in none more conspicuously than in the one mentioned. He who knocks upon the door of academic promotion does not cry "Open sesame!" but "Open research!" And yet, for all the mass of knowledge that is accumulated and duly embalmed in learned magazine articles and theses, it is notorious that few monographs embodying the results of research attain large circulation. The production end of the knowledge factory has got away ahead of the distribution end. The new broadcast is designed to pep up the sales force and get the product to the public. And it is a good idea. There is an immense amount of human interest—to intelligent humans, at least—in some of the findings in even the most remote and mysterious fields of science, and much of the research has to do with matters no more remote than the breakfast table itself over which they are to be discussed. The first broadcast domestic colloquy of the professor and his helpmeet had to do with chain stores and independent groceries—than which, one might safely say, no topic could be more germane to anybody's breakfast-table.

Britain's Industrial Difficulties

WITH 140,000 miners on strike in Wales and 500,000 textile workers likely to be locked out in Lancashire, Britain is entering on an industrial crisis of the first magnitude. Without attempting to go into the details of the trouble that has arisen in both industries, it can be said that the break has come over attempts to readjust to the post-war situation. Both the coal mines of Wales and the cotton mills of Lancashire lost important markets during the war. Neither has been able to regain those markets since, and both industries have been badly depressed as a result. Now, in an effort to put into effect those processes of "rationalization"—the European term for scientific management—which will lower the cost of production and increase the output, mine and mill managements have announced changes which the workers violently resent. To the workers, rationalization means a decrease in the number of workers, an increase in the amount of work expected of those kept on, and a lessening of pay. To the owners, rationalization means a temporary dislocation involving some of these losses the workers charge, but for the sake of a future recovery of a market and so a future increase in work and wages. Observation of mining methods in Wales and textile methods in Lancashire suggests that there is great need for the introduction of more modern machinery and processes in both areas. Yet it may seriously be doubted whether any amount of efficiency engineering can restore these, or other, British trades to the supremacy which they held before 1914. The competition of Scandinavian and other European coal, together with the even more dangerous competition of water power developments, cannot be avoided by the mine-owners of Wales. Neither can the mill-owners of Lancashire escape from the competition of Kobe and Osaka. Britain, in other words, is facing the liquidation of a portion of her economic as well as her political empire. And the process will not be a comfortable one.

Overcoming the Law's Lawlessness

IF the Wickersham commission is honestly desirous of getting at all the causes of lawlessness in the United States, we recommend to its members a careful reading of "The Third Degree," a book just published by the Vanguard press. The book is written by Emanuel H. Lavine, for a quarter of a century a police reporter in New York. Mr. Lavine, after this career spent in police stations and prisons, sums up his experiences in these words: "The only place where no protection can be guaranteed [to the citizen] is in the police station. Once you pass its green lights you are beyond the law." The details which are given of police practice as Mr. Lavine has witnessed it are too sickening for repetition here. Facts such as are presented, however, make clear the necessity for the work of such an organization as the American civil liberties union. And Mr. Lavine's insistence that this lawless brutality is not confined to New York, but is characteristic of police methods all over the country, is borne out by episodes constantly coming to light. For example, the Chicago branch of the civil liberties union recently took up the case of a 16-year old high school boy who was arrested while police were breaking up a street meeting. In the police station to which this lad was taken he was so severely beaten that, when turned over to the juvenile detention home early the next morning, he was still bleeding and his

XUM

face carried a bruise for days. No legal charge was ever placed against him; when the case came up for informal hearing in the juvenile court the arresting officer confessed that he had no basis for making the arrest. Immediate release followed. But this boy was subjected to this merciless beating by policemen in an effort to make him admit holding radical political opinions! When the civil liberties union intervenes to put a stop to this sort of outrage it is fighting for the future security of law and order everywhere in this country.

Revising the Jones Law

THE action of congress in adopting the Stobbs bill is not to be taken as any weakening in support of federal prohibition. A portion of the press has treated the matter in such fashion as to make it appear that the new law is intended to tone down the old and drastic Jones "5-and-10" law. It does nothing of the kind. It does, however, correct a fault that should never have been allowed to stand in the Jones law in the first place. That law, which increased to five years' imprisonment or $10,000 fine, or both, the penalties for infringement of the Volstead act, was intended to be used only against professional bootleggers. It did not, however, make specific this intention. Instead, it contented itself with admonishing the courts to "discriminate between casual or slight violations and habitual sales of intoxicating liquor or attempts to commercialize violations of the law." It is not to be wondered at that the wet press chose to disregard this loosely drawn admonition altogether, and to distort the Jones law as one imposing terrific penalties on persons guilty of only the slightest violation of the federal prohibition law. Passage of the Stobbs bill clears away this confusion. It defines a "casual or slight violation" with exactness. A person who sells not more than a gallon of liquor, and has not been convicted of selling liquor for two years previous, will not be in jeopardy of the grave penalties of the Jones law. Those will be reserved for the habitual offenders for whom they have been intended from the first. Sensible as it is to get this confusion cleared up in this fashion, it would have been far more sensible to have made the Jones bill explicit in the first place.

When a Newspaper Repents

ONE of the most honest—and, by the same token, most remarkable—newspaper editorials recently to appear was published in the Chicago Daily News on January 10. Chicago is approaching a primary in which candidates will be nominated for the mayorality. On the republican side the campaign has simmered down to a contest between the present notorious incumbent, "Big Bill" Thompson, and four other candidates. Of the four, the most spectacular is Judge John H. Lyle of the municipal court. It is widely believed that Judge Lyle has a better chance to defeat Mayor Thompson than any of his rivals, and most of the newspapers are lending his campaign support. In its editorial, the Daily News states that it was asked to join with the other papers in supporting Judge Lyle. It explains that the judge does not possess either a character or a record that would mark him as potentially a good mayor. But the newspapers have so played up the erratic things done in his court as to give him a widespread reputation as an untamed champion of the people in their war against the city's gangs. Such a reputation can be turned into votes, as Judge Lyle has previously demonstrated. Since, in the eyes of many Chicagoans, the first purpose of the coming election is the elimination of Thompson—without much regard as to who is put in his place—the Daily News was expected to go on supporting this judge whose fictitious popularity its news reports had done so much to create. In its editorial, the newspaper admits that its news reports have misled the citizens of Chicago as to the virtues of the judge, and refuses to support him. It acknowledges that it has a responsibility "to undeceive the Chicago public." What it will do to discharge that responsibility, beyond this editorial, remains to be seen. But this is the first instance, so far as we are aware, in which a major metropolitan newspaper has admitted that, in regard to one important section of its crime news reporting, its pages have given the public a distorted and unreliable picture. As might have been expected, it is one of the papers which has sinned least which is thus first to repent.

How Much Is Fifty Billion Dollars?

THAT indefatigable worker in behalf of peace, Mrs. Lucia Ames Mead, recently raised the question in the correspondence columns of this paper as to how much is a billion dollars. To most of us, the expression "a billion dollars" carries no concrete meaning whatever. A billion? Oh, well, that's what Henry Ford has, or what Rockefeller has, or what the steel corporation has. But how much is it? Mrs. Mead tried to visualize the amount by asking how long it would take to throw away a billion if one undertook the task at the rate of a dollar a minute—which is pretty fast spending, even for these days. The answer turned out to be somewhere in the neighborhood of 19 centuries! With this in mind it is interesting to find, in the columns of Labor, the weekly newspaper of the railway brotherhoods, a computation of the cost of the major wars so far fought by the United States. This computation contains no collateral costs, and no expenditures for Indian fights, expeditions against the Barbary pirates, nor even for the war with Mexico in 1847. But it lists as the direct costs of our five major wars almost $52,000,000,000! Of this amount the civil war accounted for almost $14,000,000,000, and that, of course, exclusive of expenditures on the southern side. The Spanish war, now widely regarded as a good

deal of a joke from a military standpoint, managed to run up a bill of $826,000,000 from its four months of operations. And the world war has already cost this country more than $37,000,000,000, while Mr. Coolidge predicts that the outlay involved in pensions and such adjustments will bring the final total up to at least $100,000,000,000! All this, let it be noted, stands on the ledgers of a nation which is firmly convinced that it is the most pacific on earth.

When Is a Standard of Living High?

THE business of chasing depression by predicting the coming of a more profitable commercial period is now well under way all over the country. Newspapers remind their readers that the integers in the recent year of panic add up to that symbol of woe, 13, and presently they will discover that the integers in the present year add up to twice the ancient Hebrew symbol of perfection, seven. So, in every possible way, the public is being encouraged to tug some more at its bootstraps. If prosperity can be restored by Coué ism, it won't be long until we are all back in that golden age which vanished when the bull market collapsed in October, 1929.

Chicago was given a typical dose of this medicine-making the other day. One of its most distinguished citizens returned from Europe and was promptly tendered a luncheon by one of its universities. The guest of honor has represented his country in important diplomatic negotiations. He has held the presidency of the American bar association. He is chairman of the board of one of the world's largest mail order houses. He was, at that moment, speaking as a vice-president of the International chamber of commerce. No wonder, therefore, that the city's leaders turned out to hear him, and no wonder that the newspapers gave his predictions of the business future prominent display.

With most of what the speaker said we are not here concerned. But his peroration is worth considering, because it is typical of the sort of thing that hosts of Americans are saying, or thinking, these days. "I see," said this guest of honor, "signs—even now signs, that we are coming out of the depression. When the recovery will come no one seems able definitely to forecast. But when it does come it will be not only substantial but brilliant. In saying that I do not presume to speak as a prophet, but by the record. In the last 55 years we have had seven economic depressions, from all of which we have recovered and gone on to greater prosperity and a higher standard of living."

We do not wish to take issue with either this reading of economic history or the prediction based upon it. Indeed, we sincerely hope that there may quickly come an industrial recovery of sufficient extent to allay the enormous amount of human misery at present being undergone. But we do assert that in such thinking there are implications as to the destiny of America which will bear examination. "From all of which we have gone on to a higher standard of living." Have we? What is a standard of living? When is it high? When is it low? What would be the highest conceivable standard of living for the entire country?

A high standard of living, we take it, in general parlance means a high financial income. There will be differences of opinion as to the reality of the high income claimed for inhabitants of the United States. When it is remembered that less than 5 per cent of the population have sufficient income—more than $2,000 a year—to require them even to make income tax returns, and only about half of these pay income tax, it is not hard to argue that, even in a land which reckons its total wealth at $360,000,000,000, the average income is not very high. But we are not now interested in that argument. We are ready to accept the claim about as it is customarily made—that in the United States income is higher, conveniences more general, and even luxuries more widely diffused than anywhere else on earth.

But is that a high standard of living? Says Professor Luccock: "The table of contents of a million minds would just about be exhausted with some such entries as these—apartments, balloon tires, baseball, radios, 5-cent cigars, instalment buying, vacuum cleaners, electric refrigerators, tabloids, talkies, overstuffed furniture, sun porches, body squeaks." Undoubtedly, recurrent cycles of prosperity have brought a multiplication of things to American life. But do these indicate a higher standard of living? Things can certainly clutter life up; can they lift it up?

If we are to evaluate the standard of living which is ours, we need to consider, in contrast with the growth—until the market broke—of the luxury trades, certain other facts. There is, for example, the widespread failure to do any worthy reading. The recent study made for the Carnegie foundation disclosed the fact that Americans read, on the average, slightly less than two books a year. And much of what they do read is trash. Publishers' reports given out during the recent holiday season disclosed only two books brought out in this country in the past year having a sale of more than 100,000 copies. One of these was a "mystery" thriller. Both in the total amount of reading done, and in the worth of reading done, the United States is surpassed by several other nations—Japan and Russia among them.

Or consider the superficiality of much that passes for education in the United States. It is a common boast that the height of our living standard makes possible more education for more children than in any other land. Other nations regard with amazement, and some envy, the enrolment figures in American secondary schools and colleges. Yet it did not need the devastating study recently completed by Dr. A.

XUM

J. Flexner for the General education board to show that a large part of our education is farcical. Nor does it need the equally devastating article by Thomas Beer in the current issue of Scribner's to prove that hosts of young people graduate from our colleges without ever catching a glimpse inside the gates of culture.

Is ours a high standard of living while we experience a clear deterioration of public opinion? We are passing through an amazing period, during which widespread flouting of law is condoned on the basis of social sanction, and even more widespread corruption in public life is looked upon as a good deal of a joke. Nothing has told more tragically what is happening to the moral fiber of America than the pitiful failure of the public to give evidence of any civic anger adequate to the betrayal of trust which has been made clear in city, state and federal governments during our years of prosperity. Complacency in the face of dishonesty; acceptance of the philosophy that getting caught is the only real sin—is this a high standard of living?

Leisure has come to the people of the United States in proportions never known elsewhere. The 5-day week; the 6-hour day—these are no longer industrial speculations, but seriously proposed plans for immediate adoption. With the return of prosperity they will undoubtedly be pushed toward realization. What do our people do with their leisure? Commercialized recreation has become one of the most profitable lines of business in the country. What values, whether for body or mind, does it foster? Recall the graphic words of Charles Merz:

> Horns toot. Out on the road of pop-stands, gas tanks, water-cans, hot dogs, ukeleles, kewpie dolls, and chocolate almond bars that is now the highway of a nation, one car slips past the slow-mover who is holding up the line. Another car. A third, a fourth, a fifth, a sixth. The pace picks up again. . . .
>
> Somewhere a slow-mover is holding up the line. He creeps along, deaf, dumb and blind; rebellion in his rear. More sirens blare; clutches shift; brakes bite. What is the matter up there, anyhow? Somebody must be looking at the scenery!

A high standard of living?

Most of all, consider the moral conditions of a period of prosperity. Readers of The Christian Century will remember attempts to portray the excesses of speculative madness that appeared in these pages before the present period of chastening came upon us. It is doubtful whether many of those who were caught in that orgy of speculation paused long enough to consider the moral implications of that picture. But today there is a sufficient mood of soberness to make it possible for millions to see that our previous prosperity succeeded in convincing hordes of our people that there is no necessary connection between service rendered and reward obtained; that there is as much honor in wealth obtained by the turn of the market dice as in wealth legitimately won.

In view of these reflections we may well ask ourselves whether, if the end of depression is to see the coming of a "higher standard of living," the nation will really be better off, or worse? To answer that question we may imagine the present scheme projected to its furthest limits. Imagine every family in the United States as having a full share—whatever that may be taken to be—of the "prosperity" which fell to the fortune of the people who were in on the bull market of 1926-29. What would that do to the nation's moral resources? What would it do to its relations with the other peoples of earth?

It is time that Americans began to use words more carefully. "Bigger" and "better" are not inevitable correlatives. Neither are "higher" and "wealthier." America needs a higher standard of living. Evidence of that is to be found everywhere. But we will never attain it by bringing back in greater measure a species of prosperity that precipitates us into any such moral debauch as that in which we indulged prior to October, 1929.

Temperance and Prohibition

TEMPERANCE and prohibition represent two distinct but correlative lines of attack upon the evil of alcoholism. The word "temperance" is commonly but inaccurately used to apply to both. This is due to the fact that the movement against alcoholism began as a temperance appeal, and when it passed into the prohibition phase, the earlier name was loosely carried over, so that many organizations, whose chief activity is directed to the securing or maintenance of prohibition, are still called "temperance" organizations. But the temperance appeal and prohibition move on different levels.

Prohibition moves on the level of law; temperance on the level of morality. Prohibition is a deliberate social purpose, effectuated by the state. Temperance is a personal attitude, voluntarily assumed either from the motive of one's own good or for the good of others, or both. Prohibition involves compulsion of the individual by law. Temperance appeals to the individual to conform his conduct to a standard which lies outside of the range of law.

The distinction between temperance and prohibition becomes clear when it is perceived that they apply to different objects. Temperance applies to the drinking of liquor; prohibition applies to the traffic in liquor.

The distinction is of great importance. It is important for prohibition. The charge that prohibition invades the realm of personal liberty by means of sumptuary legislation, has no truth in it. The outlawry of the liquor traffic is not sumptuary legislation. The prohibitionist is against every attempt to control men's appetites by law. He appeals to law only in relation to an economic entity—the legalized business of manufacturing and selling intoxicating liquor. The prohibition law is framed to apply against that economic entity, not against individual appetites.

XUM

But the distinction is also important for temperance. Since the passage of the 18th amendment, the entire movement against alcoholism has gravitated to the level of prohibition, and has almost ceased to function on the level of temperance. Our leaders have been so engrossed in the problems and responsibilities incident to the inauguration of the reign of law against the liquor traffic, that they have allowed the processes of temperance education and appeal to become inactive. Human nature being what it is, it was perhaps inevitable that such a period of arrested temperance activity should follow the adoption of national prohibition. When society, acting through the state, put its ban upon the business of producing liquor, it was difficult for people to see why they should longer exert themselves to reduce the consumption of liquor. This has been a costly mistake.

It has been costly because prohibition as a national policy depends peculiarly upon the existence of an active public opinion for its maintenance. If the public purpose grows lax through the lack of knowledge or the breakdown of moral standards, the law will be indifferently enforced. Not only so, but the vigilant forces of greed will take advantage of indifferent enforcement and weakened social morale to seek the overthrow of the law which destroyed the sources of their gain. That is precisely what has happened in the United States. The problem which our movement against alcoholism now faces is no longer the problem of prohibition, nor even the enforcement of prohibition, but the revival of temperance leadership and the re-creation of a temperance public opinion. One might almost say that prohibition would take care of itself if the moral strength behind the temperance appeal were set in operation.

It is well to recall just why the movement against alcoholism passed out of its earlier temperance phase into the prohibition phase. It was not because prohibition was conceived as a substitute for the temperance appeal, but because prohibition was seen to be necessary for the success of the temperance appeal. After decades of temperance evangelism and education, temperance intelligence gradually awoke to the fact that it was making no headway at all. The volume of drinking grew larger every year. The liquor traffic, legalized and protected by government, possessed facilities for making drunkards faster than the forces of temperance, even though manned by the very angels themselves, were able to redeem them. And the traffic was actuated by a motive—the profit motive—so powerful that, so long as it was invested with legal respectability, it was beyond moral appeal.

The futility of the temperance appeal in a society which thus not only legalized the traffic but invested it with the virtue of contributing huge sums to the support of government itself, became apparent. Thereupon, sentiment began to crystallize against the traffic itself. Its abolition by law was demanded. No one in his senses expected that the abolition of the saloon would make unnecessary any further activity on behalf of temperance. On the contrary, the saloon was abolished in order that the temperance appeal might have a chance to succeed. But instead of turning with renewed vigor from the achievement of prohibition to the basic task of temperance, which now at last had its supremely favorable chance, the drys hid in imagined security behind the law. They loaded upon law the total burden, and thus allowed the enemy to attack them in the rear by breaking down the morale of temperance conviction.

The chief danger to prohibition today is not in congress, nor in the republican or democratic party, nor in the Wickersham commission, nor in the enforcement service. It is in the possibility that the strong body of temperance conviction which produced prohibition, and which is necessary to its maintenance, will disintegrate. With post-war morality affecting all our popular standards, and with a cultural cynicism and irresponsibility growing out of the ruling concepts of modern education, a new generation is emerging which has no more conviction on the question of temperance than on any other moral question. The gravity of this situation is beyond argument.

Temperance needs prohibition. But prohibition also needs temperance. We now have prohibition, and we are in danger of losing temperance. If we do, we will lose prohibition, too. The ultimate crisis of prohibition will come, not in the sphere of politics, but in the moral sphere of temperance conviction.

It is generally assumed that the achievement of prohibition had the effect of narrowing the sphere of temperance effort. On the contrary, it broadened it. Since the advent of prohibition there is more, not less, work for temperance than before. Prohibition has created problems of its own which lie within the zone of temperance, problems which did not exist until prohibition became a fact. And prohibition has brought added sanctions to the temperance appeal which the early temperance movement could not draw upon.

Here, to begin with, is the problem of the drinker. All the old arguments against drinking are sound today. But we have ceased in most schools to present any instruction on the physiological and psychological effects of alcohol. Yet science has greatly increased the body of our knowledge in these fields and the new form of this knowledge is more pertinent than was that of a generation ago. What is being done to give our youth, in terms, perhaps, of American history, some understanding of the social conditions out of which prohibition arose, and designed to fortify their minds against the prevalent lie that the days of the saloon were good old days when college students never thought of taking a drink and if anyone appeared at a party with even the taint of liquor on his breath he was exorcised as if he had smallpox? Nothing to this end is being done. The result is that a generation is growing up with a totally false picture of pre-prohibition days as a sort of golden age. Naturally, when youth observes the evils which concededly exist under prohibition, they become easy prey to the wet propaganda that if only prohibition were repealed the happy days would sure enough be here again!

The entire problem of the drinker, in its two aspects of reclaiming the drunkard and of preventing the making of drunkards, rests just as heavily as formerly upon the temperance appeal. Prohibition has not changed that problem at all—save to lift it out of the slough of futility and despair. But our temperance arguments went stale when prohibition came in. We stood in awe of law. Law seemed to be more powerful than truth, indeed it seemed to make truth unnecessary. And so, though we knelt at the shrine of law, we neglected to keep the flame of truth burning on the altar. The fire of temperance must be rekindled. Every argument that the old-time temperance prophets and reformers used must be reborn, and the new sanction derived from the moral (though not the legal) complicity of the drinker with the criminal violator of the law must be added to the temperance appeal.

Here, too, is the problem of the purchaser. Like the drinker, he is not guilty of violating any statutory law. The courts have so decided. The framers of the prohibition law so intended. Their whole and sole purpose was to extirpate the liquor traffic, as such, by law, and they intentionally left every other aspect of the liquor problem to be solved by moral suasion. But if the purchaser is not guilty of a crime, he is guilty of something worse than a crime. He is guilty of conspiring to induce another man to commit a crime. He is not a criminal, but he has made another man a criminal. He would not break the law himself but he has bribed a fellow-citizen to break the law. No law exists which condemns him, but if there is any conscience left in our patriotism, if there is any capacity for moral indignation left in our public opinion, he should be made to feel the condemnation of his fellows upon the disloyalty and the ethical obtuseness which underlie his dealings with a bootlegger.

This is part of the temperance appeal. It involves no operation of the law. It involves the operation of conscience and moral self-respect. It involves the quality of one's citizenship, of one's patriotism. Can this ethical note be struck with such moral authority that it will resound in the souls of all decent citizens? It can be. The church, at least, can sound it forth. Every preacher of righteousness can become a prophet of this moral self-restraint and self-respect, which is the essence of temperance. A body of enlightened conviction can be created such as will make it so precarious for a host to serve liquor to his guests that, even if his conscience is obtuse to the ethical implications, he will be inhibited by a lively fear of the possibilities of embarrassment and rebuke.

And here, finally, is the problem of the home producer of liquor for use in the home. This takes us into the field of controversy. Without speaking for any dry except itself, The Christian Century confesses that it is unable to get greatly excited about any failure of the law to reach such liquor. It is said to be a widespread practice among citizens of foreign birth, whose traditions and social habits have been formed on other models, to brew beer and to ferment wine, not for commercial, but for home use. In the case of beer or spirits, this comes under the condemnation of the Volstead law. In the case of fermented fruit juices, the law allows a somewhat wider latitude, which the California grape growers are now trying, we are told with only indifferent success, to capitalize. It is not our purpose to enter upon any discussion of the technical questions involved, except to say that, though the grape concentrates now offered for sale may come within the law, the character of advertising by which these products are offered to the public deserves to be vigorously condemned. In making the purchaser think that he is doing something "naughty" which, nevertheless, is within the law, the effect upon public respect for law is indisputably evil.

But, we repeat, the failure of enforcement to deal successfully with home-made liquor not used for commercial purposes, is no great reflection upon the law. It is not to be condoned, for alcohol is a menace wherever it is produced or consumed, and the line between its home use and its commercial use for profit is easily blurred. After all, this aspect of the problem may better be dealt with by the temperance appeal than by prohibition. What prohibition is after is the uprooting of the commercial traffic in liquor. It leaves every other aspect of the problem to the temperance appeal—that is, the appeal based upon instruction, social standards and moral suasion. Without limiting the exercise of search and seizure, under proper warrants based upon information that a home is being used for the commercial production of liquor, it would seem best for temperance public opinion to assume responsibility for delivering a moral rebuke where it is deserved, or for the patient education of those whose social habits require time to make their adjustment to American standards.

The Years Go By

THE years go by:
Each waking day the sun
Strides in on my rest like a taskmaster.
Youth passed like a dream, and manhood's prime.
I used to sigh,
"Time, dear Lord, grant me time!"
But the years only fled the faster.
So little done!
And the waiting gates not far.

O God of all times that are,
Things past and all that is to be,
Now I cry:
"Help me to see
Only Thy splendor—only Thee,
Leading on like a star
Over little hills to be won—
As the years go by!"

CHARLES BALLARD

What's Coming in Religion?

Can the Church Be Saved?

By Vida D. Scudder

WHAT will tomorrow do with the church? is the question posed by The Christian Century; and the immediate answer is, "What will the church do with tomorrow?" For the church holds, or might hold, the key to the situation, and its future fate depends on its innate power to adapt itself to the coming age. But let us look straight at the situation, and when we have analyzed it a little we shall more safely embark on prophecy.

We note, to begin with, that the church has always shown astounding capacity to survive its own stupidities. Otherwise it would not be alive today, and it is very much alive. This no one can doubt who lives within its embrace. To those without, it often looks moribund, and facile sneers at the whole Christian system no less than at the religious institution abound in other countries than Russia. Here in the United States, certain groups of the intelligentsia assume ad nauseam that we are rapidly becoming an unchurched nation. So far as the assumption is true, the onus rests on the church itself; but no one can accept the statement in any sweeping sense who belongs actively to any of the numerous—alas! too numerous—communions which claim Jesus of Nazareth as leader and gather in his name.

Cherishing Mother of Simple Folk

It it tempting, it is easy, to look at the church from the point of view of her negligences and ignorances. Yet the numbers cannot be counted of simple folk, and of some not so simple, comforted and strengthened by her in the manifold sorrows and emergencies of mortal life; nor of the men and women, strong in the spirit, though weak enough sometimes as the world sees them, who quietly derive steady inspiration from the ancient faith, mediated to them through the glorious heritage of worship, crystallizing the experience of Christian souls—or even at times, exceptional if you will, through modern preaching. Their gratitude is great, but their debt is greater than they know. All this with no regard to the large works of mercy and education carried on under the auspices of the diverse communions which taken in their entirety constitute the Body of Christ, or of the unmeasured influence the church exerts in sending men and women out into various secular types of philanthropy or social service.

Take away the ministrations of the church, and the whole spiritual temperature would be lowered, the climate of our national life would be completely changed.

Yet while we comfort one another with these words, it behooves us Christians to confess that our attitude as members of Christ's church should be largely penitential. Will this spiritual life, so intense yet so secret, survive in the changing order? The question is likely to haunt one drearily at any conventional Sunday morning service. People are so well bred; the unwashed and the unemployed are so conspicuous by their absence! The congregation rises, sits and kneels with so tranquil a decorum, listens with such seeming apathy to words of scripture often heavy with meaning, joins so mechanically in psalms vibrant with the mystic passion of the ages! It would never be safe to assume that no searching spiritual experience was going on in that church, that no patient lives were transformed by lovely light shining into their sordid days as they shared in prayers and hymns. But how one does long for a new and obvious Pentecost!

Reaction Against Creeds

And even while holding resolutely to the value of the church, it is useless to minimize the restive reaction going on against creeds and codes. The churches do seem tragically helpless in nations avowedly Christian, where courteous gentlemen gather round a table to discuss anxiously how they can most politely annihilate one another if occasion arises, and where the weary cycle of industrial depression, unemployment, bread lines and misery untold repeats itself down the decades unchecked, organized religion meanwhile content—to use a figure dear to St. Catherine of Sienna—with pouring oil into wounds that desperately call for surgery.

How can the church gain more significance, how can it even gain survival value, in our modern life?

Not by negative means. Many people seem to think that the chief thing the church needs is to unbind all fetters holding her to the past, to throw dogma on the scrap heap, to discredit her theology and her worship.

> I have no temple and no creed,
> I celebrate no mystic rite . . .

It sounds forlorn; and it is forlorn. Suppose a man starting out all alone by himself on a desert island. A temple would be becoming even to a wilderness, and Robinson Crusoe would keep his soul alive, let us hope, by clinging to some form of belief in a friendly universe—which is the most difficult of dogmas—and it wouldn't do him any harm to indulge in the mystic rite of saying his prayers. What is true of the individual is yet more true of the social group, for religion is a social affair. It implies in its fullness a corporate experience, and it requires a common focus of conviction and expression. We might as well abandon the idea that the race will ever get along without theology, ritual, and church organization. It

will continue to crave and to develop these things, so long as human hearts reach out in fellowship to the mystery above and around us, and seek in that mystery the response of love.

Adaptation to Contemporary Needs

Meantime, it is obvious that our theology, our worship, and our organization should be adapted to contemporary needs, and it is equally obvious that they fail in flexibility. What to do about it? Any rejection of old cults, creeds, or customs is worse than useless unless it points the way to new positive affirmations which shall be comprehensible to the peasant, adequate to the philosopher, and shall bring cogent inspiration to each of these and to all the people between. The old creeds did just that. Some of us think that their power is not exhausted, even for the philosopher. But desire for revision is normal and strong. One finds it in critics outside, one finds it more in earnest and wistful church people, one finds it most in one's own heart when one tries to relate the ancient faith to our modern situation. What shall the church do to be saved?

The obvious necessity is to socialize our expression of faith; to bring our whole religious life of thought, feeling, action, into more intimate and creative relations with our extraordinary modern civilization. To say this is not to disregard the primary claims of personal religion. The church is not external to us; we are it; and it won't save itself unless we save it. We can do this only if we are saved ourselves. Each of us must maintain an interior discipline—severe self-training in love and faith, not only toward the brother whom we see, but toward the God whom we do not see. This involves aim at individual holiness, which is quite a different matter from earnestness in good works, and involves a direct intuition of the numinous, the holy. Such intuition on the part of the individuals who compose her must always constitute the secret life of the church, and no humanitarian ardor or activity in service can ever take the place of it.

But this is not the whole story. New perplexities, new emotions, have been growing within the common consciousness, and the ancient creeds and codes must be scrutinized point by point to see if they will afford illumination and guidance. Codes as well as creeds, for the incertitudes focused fifty years ago on creeds now extend to all the former sanctions of morality. Christian theology and Christian ethics must alike be reconsidered, for questions seethe around them both. The dissociation of theology from life is a modern tragedy, and another tragedy is the loss of clear distinction between Christian and non-Christian ethic.

The Church and the World

Let us glance first at the second situation. The difficulty appears at once in perceiving any great difference between the moral standards of the church and the world. This is partly because the community at large has absorbed a certain amount of Christianity; is it also partly because official Christianity has been a little lazy? Certainly the modern church fights rather shy of insisting on definite standards for its members. It is startling to turn to what has been called the "omnicompetent" church of the early centuries and to see how absolute was the jurisdiction it claimed. The discipline must have been terrific; Rome demanded from the Christians a tolerance which they would not give—hence the persecutions.

It is interesting to turn, for instance, to the so-called Egyptian church order, of the second century, and to note the persons disqualified for church membership. There were two kinds: one, gross sinners, the others, those engaged in pursuits not socially fruitful; among these last were found the man who calls to the circus: magistrates or men clothed in purple; soldiers; adulterers; and men without pity. Now it is not likely that the modern representative of the man first mentioned, whom we may take to be the promoter of vulgar or demoralizing films, will care much whether or not he belongs to the church. But he might care rather more—such is human nature, which hates to feel itself shut out—if he knew that he was judged ineligible. As to the soldier, the question involved is too large to discuss. The modern church, in its attitude toward war, is really beginning to socialize that old and too soon discarded attitude, an attitude echoed by the tertiary rules of the middle ages. It is already evident that when another world conflict breaks out, the conscientious objector can cite a good weight of religious authority behind him, can conceivably invoke the support of the whole church of Christ, so that his tribe will probably be much increased. The man without pity is not perhaps a very common type today. The growth of compassion is one of the best triumphs of democracy and Christianity combined; even the unimaginative financier or corporation head may be seen endowing great funds of benevolence and compassion for enterprises that in no wise endanger his profits! The cynic may say that this triumph is not profound; yet it is real as far as it goes.

A System Without Pity

But what of a *system* without pity? Ah, there's the rub! In this field of Christian ethics we see that all along the line, if the church is not to be discredited, the socialization of the familiar principles of the sermon on the mount, their extension in application from private life to community life, is what is called for. The process has been going on. The last forty or fifty years have seen the circle widening, from the establishment of philanthropies—sad measure of our cruelties that they are—on to institutional social work under religious auspices, and to separate reforms inspired by Christianity. The demands become ever more searching, more stringent. They do not pause. At the present moment, they clamor for the evolution of a complete and independent Christian sociology. The creation of such a sociology is the task immediately confronting the church. We cannot stop short of this.

No casual or opportunist codes or standards will satisfy the awakened Christian mind. Already we

XUM

see that this new, scientific thinking on Christian lines will lead away from compromise with the existing order. We also see that it will call for careful and complex work of discrimination. It will not be easy to distinguish the field in which definite political and economic positions should be demanded from the church, from those other fields in which for her, or for any claiming to speak in her name, to take such positions would be improper. Many of us feel that war is a field of the first type; on the other hand, it is hard to see that Christian principles aid us to determine the best systems of finance, and assertions on this line from churchmen as churchmen would seem both futile and unsuitable.

The trouble comes with the large intermediate territory, most tempting to speculation, where ethical elements evidently enter, and a Christian sanction is greatly desired, yet where contradictory inferences are legitimate. The church is no abstract entity; it is made up of masses of independent minds. Within its wide and definite embrace, there is ample space for tolerance and for invigorating conflict. With all deference to the fine position taken by The Christian Century, prohibition falls in this dubious territory. Nobody would dare say that a wet could not be according to his lights a logical Christian, nor should any childish mind invoke the miracle at Cana as conclusive authority for moderate drinking.

Delimiting the Church's Responsibility

The delimitation of the responsibility of the church is a large work waiting to be done; fortunately various fresh and able thinkers both here and in England are already busy with it. The old provisional and spasmodic incursions into the problems of social behavior are quite inadequate; they contrast poorly enough with the social thinking of the medieval church, and while we need not echo the cry current some years ago, in certain schools of thought, demanding "The Return of Christendom," we can and we should seek as clear-cut thinking as that of Thomas Aquinas, in his day, on the situation he never met, involved in mass production, the machine age and all the rest of it.

Does anyone at this point bring in that old wistful query, whether in our zeal for wide theories we are neglecting the good old salutary code of private virtue? Let us stress the answer once more: the personal gospel must always be both starting point and goal for the social gospel. Starting point, because only power from above can give courage and ability permanently to transform a social system into a finer likeness; and goal, because the aim of all our social thinking and planning must be the evolution of a culture in which the individual can be a complete Christian if he wants to be. He can't be that, so long as he profits by present industrial conditions; directly or indirectly we do profit, every one, and the burden of communal guilt rests upon us, weighing heavier and heavier as our social imagination grows more sensitive. The supposed clash between the social and the personal gospel is a saddening witness to our superficiality. For what we desire is the release of men from lower preoccupations as from the taint of that communal guilt, so that they may through their normal activities attain union with the Perfect Lover; which union cannot be, so long as any relation, either conscious or unconscious, is governed by other laws than those of love.

What of the Creed?

We pass from thought of Christian ethics to thought of the Christian creed. Alas for the scorn lavished today on theology, once acclaimed the science of sciences and the art of arts! It is foolish scorn, for as long as men peer into the unknown they will try to tell one another what they find there. Nor can they escape their own shadow. Anthropomorphism is our human destiny; to talk of a friendly universe, of a living Spirit, is to dogmatize as surely as the Westminster catechism; nor is the treatment of "De Lawd" in the play "The Green Pastures" any more absurd, if it comes to that, than the most etherealized and evasive phrases through which we try to hint at the ultimate reality. Especially evident, if religion is a matter for the group, is the necessity for formulae. We might as well surrender to that necessity, and accept the inevitability of creeds, or, as they are wisely called by the Latin nations, of symbols.

This is not to say, however, that we are to accept creeds as they stand. They sound too strange often in modern ears. Neither is it to say that we reject the old creeds offhand. They carry too large a cargo, for that, of past emotion and experience. Once more comes the question, How are we to evaluate these ancient treasures sometimes so rust-covered? And again, the answer: no doctrine has worth or significance for us unless it can interpret, illumine and guide civilization as it is.

Permanence of Religious Conceptions

Can that be said of any formula of the fourth century? Of the 16th? Let us not be too sure that the reply is negative. Religious conceptions differ from scientific, in that they are the most permanent known to a race which after all keeps its identity through the rise and fall of cultures. In a sense, to be sure, as Shailer Mathews has urged in his fine book, "The Atonement and the Social Process," every formula takes shape from the political and economic cultures in which it appears. But changing expression may express enduring experience, and unless we are very shallow we shall be able to look through phrasing to the experience registered. The church must not abandon her doctrines till she has examined them in the light of today. She can if need be translate old language and metaphor into contemporary terms. Possibly the thought of the protecting Christ could be better conveyed to the city child by the figure of the traffic officer whom he has seen than by that of the shepherd whom he has not. But such translation may be less often needed than we timorously surmise.

The basic need, of course, is to consider how this

or that doctrine will help each separate puzzled stumbling life to right, joyous, normal living. For instance, can the summons to follow the example of a beautiful life once lived, but in many ways erroneously recorded, take the place of the comradeship of the living Christ? If so, let buttressing conceptions go—the mother maid, the empty tomb. But if the groping life craves that living comradeship, then the way is clear to give due weight to the volume and continuity of testimony to the reality of the blessed experience.

Acid Test of Dogma

The acid test to be applied, however, to any dogma is not only its value to the individual, but also its social efficiency. The personal answer will always be sought and found, but the modern church is aware as men have not been aware since the first century of that other, social, test of religious truth. Faith in the incarnation can endure only if it offers a social dynamic by definitely uniting man with the divine. The trinitarian formula—which can endure only as its concept of eternal love is manifest in a society of equals where rank is equal and function diverse—furnishes a pattern for social ideals in a democracy, such as neither pantheism nor a blank monotheism can afford. Are the doctrines of an atoning love, of an indwelling Spirit, consonant with the processes of the divine life which we see working in society when our self-will does not intervene, with the industrial and political harmony we should wish to develop? Does the passion of Christ, in his unflinching repudiation of compromise with church and state, combined with profound non-resistance, show us the way of social salvation? Has the internationalism of Pentecost its lesson to teach? Old Joachim of Flora would speak to us of the passionate belief in a nobler future always throbbing in the church when she realizes the Pentecostal truth. Can her faith be renewed in the Spirit that shall lead us on to that tomorrow of social righteousness which she alone can rightly control?

The Curse of Modernity

What will the church do with tomorrow? What will tomorrow do with the church? . . . Our helplessness, our futility as Christians, presses hard on this generation. Our victories are slaying us. We have devised means of traveling so swiftly and easily that progress in our city streets is extremely dangerous and intolerably slow. We produce so many goods that the unemployed starve at our doors. We have so much gold that the stranglehold of our financial system inhibits at every turn our free creative power. Is any one to blame? Not a soul! These evils are not planned. They are all sub-voluntary, the result of automatic forces, they have come upon us we know not how nor why. Men know not what they do! The sad deep wisdom of the words of Jesus is evident more and more.

Our achievements become our curses. But it is within the power of the church to turn them into blessings. What can she bring to the helplessness that smothers us? Nothing if she evades or minimizes her great heritage. All, if she offers it intelligently, proudly, for the release and enrichment of the world. That heritage is the assurance of a spiritual power from above, flowing in upon the helplessness of man to inspire, to fortify, and to renew. No other organization has such a gift to bring. The church will forfeit it, if, which God forbid, she should ever replace faith by good will; she will forfeit it no less if she repeats her formulae as mere patter, unrelated to our widening and complex life. She can if she will restore our lost freedom, our fellowship with the divine.

Strait Is the Gate

She has failed, she has become fossilized, she has all but perished, she has crucified her best children. Very possibly she will continue to do so. But meantime her latent power lives within her, undying. Forever she bears witness to the supernatural order wherein we move; forever she communicates to those who can receive, the redemption flowing from that order. But let her busy herself swiftly with that absolutely essential revaluation: with the development of a Christian sociology more solid than has ever been known, and of a Christian philosophy which can be fulfilled and verified in the harmony of the corporate life. Let her make her application practical and concrete, let her draw her cords tight and stiffen her standards, though by so doing she should lose three-quarters of her membership.

Strait is the gate and narrow is the way. . . . When the Son of Man cometh, shall he find faith on the earth?

Simon of Africa

SILHOUETTE against the evening sky
He stands;
His calloused feet upon the world's crust
And his shoulders yielding to an ancient cross.

Nineteen hundred years ago
Another form was bent beneath that cross. . . .
And as He stumbled on Golgotha's ridge,
The Cyrene placed his strong brown arm
Beneath the load.
The seething mob surged close about them;
But below their raucous shouts
Simon caught the Galilean's words—
"From henceforth thou shalt know the sweetness of
my pain."
"How long?" the Cyrene begged the Man.
"For centuries" . . . the Christ replied.
"Until the taunts and sneers of those who hate me
Die, . . . and all men know the silent beauty of
God's love.
Until then, thy swarthy shoulders
Must stoop beneath this cross."

EDNA JOHNSON LONG.

What Can We Do for Unemployment?

By Patrick Murphy Malin

PEOPLE are unemployed when they are not at work, when they are not applying their labor to some sort of economic production. Some who are idle receive incomes just the same—"unearned" income from property of one kind or another. On the other hand, some among the recipients of "unearned" income are nevertheless hard workers, perhaps as volunteers in educational or philanthropic enterprises. But the major, typical problem of unemployment is presented by the much larger group whose incomes stop when their work stops.

Even in this latter restricted sense there are several kinds of unemployment: (1) A man may be utterly without a job, able to work, and looking for a job; (2) he may theoretically have a job, that is, his name may still be carried on some firm's list of employes, but be on lay-off without pay—either full or part-time lay-off; (3) he may have a job but be temporarily idle without pay, either voluntarily or because of sickness or other disability; or (4) he may be without a job and unable to work or not looking for a job, either temporarily or permanently. The third type represents the problems of sickness, irregularity, and so forth; the fourth type represents the problem of the unemploy*able;* the first and second types are the unemploy*ment* problem, strictly speaking.

How Many Are Out of Work?

How big a problem is unemployment? There are 48,000,000 gainfully employed persons in the United States, 35,000,000 in non-agricultural pursuits. Paul Douglas estimates that between 1897 and 1926 the unemployed averaged 10.2 per cent of all workers in manufacturing, mining, transportation, and construction; between 1920 and 1926, 12.1 per cent. Ten per cent of 35,000,000 non-agricultural workers is 3,500,000. Today, because of the worldwide depression, unemployment is probably 5,000,000—15 per cent of all the non-agricultural workers. Casual observation suggests that the various classes of white-collar workers are bearing an unwonted share of the load at this time.

Unemployment is not solely an American problem. Germany had 1,942,000 registered unemployed in 1926; 2,347,000 in 1930; Great Britain 1,171,000 in 1926, 1,694,000 in 1930; Italy 109,000 in 1926, 385,000 in 1930. Nor is it a static problem. Wesley Mitchell of the National bureau of economic research estimates that between 1920 and 1927 there was a net increase in unemployment of 500,000. According to Sumner Slichter of the Harvard school of business administration, 1920-28 was characterized by shifts in employment of "revolutionary size and rapidity": while population was increasing by nearly 14,000,000, over 2,000,000 workers were leaving farming, manufacturing, railroading, and mining. Much of the slack was taken up by building, automobiles, hotels, teaching and studying, telephones, insurance, barber and beauty shops, and so forth.

What are the effects of unemployment? President Hoover has said: "No waste is greater than unemployment; no suffering is keener or more fraught with despair than that due to inability by those who wish to work to get jobs." Independent family income is reduced or annihilated. Economically, the standard of living drops, and labor organizations become more than ever committed to a policy of restriction during good times in an attempt to guard against loss of jobs. Politically, fear breeds resentment and resentment breeds unrest. Morally, personal disintegration sets in, crime increases, and many of the unemployed become unemployable.

What Causes Unemployment?

Why does unemployment exist? In the vast majority of cases—the cases falling within the first two types mentioned above—it exists not because of individual laziness, but because of social conditions over which the typical worker has practically no control. (1) Some unemployment is due to poor marketing facilities for labor. There may be jobs open, but time and energy and money are lost mating the man with the job—because of the lack of information, the barrier of transportation costs or home ties, the insufficient provision for vocational training and retraining, and the like. (2) Some is due to seasonal influences. Heavy gloves are bought chiefly in the late fall or winter. Paul Douglas estimates that about 60 per cent of the average unemployment is traceable to these first two causes. (3) Some is due to cyclical fluctuations—about 40 per cent of the average unemployment, according to Paul Douglas. Business cycles, the alternating periods of prosperity and depression, may be due to any number of causes; but when depression comes, unemployment follows in its train. (4) Some is due to the entrance of new competitors into the job market. As long as the birth-rate exceeds the death-rate, old workers will continue to be challenged by younger ones just out of school. Urban workers may be challenged by farmers moving to the city in quest of a higher standard of living, American workers of the southwest by Mexican immigrants, white workers of the north by Negroes moving from the south, men workers by women looking for careers instead of homes or in addition to homes. Whether any such displacement is disastrous "in the long run" depends on whether the newcomers add proportionately to the national income. (5) Some is due to changes in business methods or changes in demand. New machines are invented, scientific management spreads, mergers increase. Or rayon crowds out cotton, steering wheels replace harness, frigidaires substitute for ice plants. Whether the workers thus dislodged are automatically re-em-

ployed, even "in the long run," how their new incomes compare with their old incomes, and so forth, is not yet fully determined.

First Relief Measures

How does the United States now deal with unemployment? Only in 1930 was even the beginning made on a nation-wide scale in the elementary matter of statistics. The marketing of labor is for the most part left to individual peddling or to private fee-charging employment exchanges—inadequate, high-priced, or crooked. Some few firms have reduced or eliminated seasonal unemployment by individual stabilization programs. Some few firms or trade unions have their own unemployment insurance schemes. But for the most part we follow this program, in "normal" times and even in periods of depression: We first deny there is any unemployment; when denial becomes impossible, we belittle it; when belittlement is no longer possible, we ignore it; when even that becomes impossible, we meet the needs of those who are most badly hurt, by the dole in its worst form —"unplanned, hastily executed charity." Newspaper columns are congested with the relief proposals of politicians and the accounts of relief activities, when similar expenditure of time and effort and funds *before* the crisis might have obviated the need of relief. Even now, charity provides only a small fraction of the needed assistance. The great bulk of the burden is somehow carried by those affected—savings are used up, insurance premiums go unpaid or policies are used as security for loans, the family takes in boarders or goes to live with relatives, and so on.

Methods of Aiding

How might we deal with unemployment? First: By organization and information. We need continuous, accurate and comprehensive statistics, as a basis for permanent preventive measures. The government, the one all-inclusive organization of any community, seems to be the only agency which can give the proper service in this respect. Senator Wagner proposed at the previous session of the present congress a bill, S. 3061, designed to promote the gathering of such information by the bureau of labor statistics. The bill was passed by both houses, but no appropriation was made to put it into effect.

Second: By relief, until we find a better way. Some relief may come through the jobs which are created by *any* kind of spending, as opposed to "over-saving." But if we want to be of maximum aid to the unemployed, we shall not increase our own luxuries but rather decrease them and give the money directly to the suffering through the wisest possible agencies. In that way, the unemployed will not only be offered whatever jobs such spending may create, but will also benefit by the original spending of the money.

Third: By isolating the unemployables and providing special treatment for them. Thus the sick, the injured, the aged, the mentally deficient, the shirks and vagrants, and the plain inefficient will not confuse our provision for those who constitute the unemployment problem per se.

Fourth: By orderly marketing of labor. In the 23 other leading industrial nations there are nation-wide systems of employment exchanges. During the war there was a nation-wide United States employment service. Senator Wagner's second bill, S. 3060, is designed to rehabilitate that service as a coordinating and advisory agency and to provide federal subsidies to states which meet certain standards for state employment exchange systems, as in the case of good roads. This bill was passed by the senate, but, although reported favorably with amendments by committee, was not brought to a vote in the house.

Stabilized Work

Fifth: By seasonal stabilization within individual firms, to the extent that they make standardized products and have monopoly positions. An annual salary, or so many weeks of employment a year, may be guaranteed. Production may be spread over the year, or other articles may be made during slack times. Demand may be re-educated, by simplifying styles, and so forth.

Sixth: By reducing cyclical fluctuations. For example, we may postpone expenditures—especially extensions of buildings, machines and other capital equipment, particularly "public works"—from more prosperous to less prosperous times. Senator Wagner's third bill, S. 3059, is designed to create a federal employment stabilization board and to initiate a policy of having various public works authorized in advance of appropriation. This bill has been passed by the senate and the house, but such destructive amendments were adopted by the latter body as to preclude its further progress toward enactment. Or, in the midst of depression, "Buy Now" campaigns may aid in eliminating "over-saving."

Seventh: By retarding the rate of change in business methods and demand. Governor Roosevelt's commission recommends gradual introduction of new machines. Perhaps women could also be persuaded to make the styles instead of allowing the styles to make them.

Eighth: By reducing hours of those at work. Instead of employing 60 workers ten hours a day for an annual wage of $1,250, a firm might employ 75 workers eight hours a day for an annual wage of $1000. Or, instead of taking $25,000 a year in profits, the owners might take just $6,250 and add the other $18,750 to the original wage bill of $75,000, thus employing the 75 workers at the old annual wage rate of $1,250.

Unemployment Insurance

Ninth: By insurance for that remnant of unemployment which cannot be eliminated, to the extent that progress in business methods continues and individual taste remains dominant over demand. Theoretically, insurance may be provided by individual saving, but even the most powerful business men do not provide

XUM

against fire or premature death that way. Or by paying premiums to private insurance companies, if the cost can be sufficiently reduced. Or by schemes or individual firms or trade unions, although such schemes now cover only 200,000 out of the 35,000,000 gainfully employed in industry (with the neediest among those left out). Yet it needs to be kept in mind that such schemes be made a substitute for just wages, and do not offer the actuarial stability of schemes based on greater numbers. Or by nation-wide compulsory unemployment insurance.

Most of us can help chiefly as part of public opinion or the government. We can discuss the above nine proposals and stimulate those in industrial and political authority to put them into effect in the best possible way. We can ask congress for effective enactment of the Wagner bills. We can promote more nearly effective state regulation of private fee-charging employment exchanges. We can see that our city has an all-round program.

Above all, we can use our thought about unemployment as an aid toward the crystallization of the world's thought about the ideal of a planned economic system, in which goods are produced, not haphazardly "for the market" for the sake of profits, but deliberately and directly for the needs of all people, to the extent that those in control can agree on what those needs are. The importance of this for the church is clear. For this is no mere economic venture. It is a spiritual adventure.

Jack Sprat and Church Union

By John R. Scotford

WHEN it came to matrimony, Mr. Sprat was a man of discretion. He had enough sense to pick a wife utterly different from himself. Realizing that he had a little idiosyncrasy on the subject of fat, he looked up a woman who had the contrary failing and could eat nothing lean. Not only did he win the admiration of the Scotch, but tradition has it that the marriage was a happy one. Common observation has it that two red-heads never marry each other. When two similar temperaments are joined together in the holy bonds of matrimony the sequel is usually a divorce. Most men find that it is both safer and more interesting to take wives who are radically different from themselves. To live with one's double is regarded as terribly stupid.

But when it comes to church union, the common dictum is that like should join with like. The advocates of denominationalism argue that each group has a disposition of its own, and that to attempt to mix religious temperaments would spell disaster. On this theory marriages should be consummated between the northern and southern Methodists, the Baptists and Disciples, and the Congregationalists and Presbyterians. No one will question the psychological and theological kinship of these groups—and yet it is doubtful whether such unions are the most promising kind. The experience of those local congregations which have merged seems to sustain the philosophy of Jack Sprat rather than the argument for traditional kinship as the one basis of union.

Attraction by Unlikeness

Federations between Baptists and Disciples and between Presbyterians and Congregationalists are exceedingly rare, while Disciples and Congregationalists seem to get on well together, as do Presbyterians and Methodists. In fact, similarities appear to be the greatest barriers to the fusion of congregations. In a certain mid-western city the Methodist bishop has been striving for years to bring about a merger of several down-town congregations under his care, but without much luck. Yet in the same city a "high-brow" church of one denomination has become happily married to a "low-brow" church of another. Until recently a certain town in Ohio had four churches—Presbyterian, United Presbyterian, Congregational, and Methodist. The logical merger would have been between the two Presbyterian groups, but the seemingly most impossible grouping actually worked. The orthodox United Presbyterians went in with the heretical Congregationalists, and the union was so happy that the two remaining groups, the Presbyterians and the Methodists, also federated.

Testing It Out Locally

The actual test of church union is how it works in the local congregation. One of the joys of getting married lies in exploring the personal habits and customs of your partner, and something of this seems to carry over into church unions. Along with the recent merger of the national bodies of the Congregational and Christian denominations has followed the consolidation of several local congregations. The traditions of these groups are quite different. The Christian group have majored in evangelism and fervor without the minimum of regard for either orderly procedure or progressive thought. The Congregationalists are intellectual in their interests, formal if not cold. But the fusion has proved quite happy. Each has enjoyed and appropriated the tradition and habits of the other.

In one instance the members of the Christian group moved over to the more spacious Congregational building. They brought with them an old gentleman who had been in the habit of shouting "Amen" when the sermon struck home, and he even kept it up in the more rarified atmosphere of his new place of worship. Sickness overtook this fervent soul, and he was

absent for several Sundays. One of the staunch Congregational women went to the pastor with the question, "What has become of the brother who shouts 'Amen'? We all miss him!"

The same church witnessed other interesting adjustments. The former Congregational church had not had either an evening service or a prayer meeting for years. Out of deference to the Christian group both meetings were reinstated in the life of the church, and the former Congregationalists seem to enjoy them as much as the former Christians—and to attend just as well! On the other hand, the bills are paid and business transacted in a far prompter and more orderly fashion than ever before. Apparently the Christians appreciate the robed choir as much as the Congregationalists do the "Amens."

Churches Yearn for Variety

Even more emphatic is the testimony of the pastor of a federated Disciples and Congregational church to the Jack Sprat principle of church union. "The Congregationalists," he says, "are rich but lazy, while the Disciples are poor but energetic. The Congregationalists provide the money, the Disciples do the work, and everybody is happy. But on the other hand, the Disciples are excitable and the Congregationalists phlegmatic. When the Disciples start a row, the Congregationalists squelch it. The combination of Disciple activity and Congregational stability gives us a strong and effective church." Not even Jack Sprat and his esteemed wife could arrange matters more neatly.

Churches yearn for variety just as do individuals. Nothing is quite so stupid as a church which is composed exclusively of rich people, unless it be one where everybody is poor. It takes all sorts of people to make an interesting church. Religion is fearfully boresome when seen from but one angle. It grows fascinating as we view it through the eyes of people of different stations and creeds and temperaments. An exclusively denominational approach is as monotonous as the old "cottage" organ which always squeaked in the same way. We have put pipe organs in our churches in order to enjoy varied music. We need to enlarge the boundaries of our congregations so that we may have a variety of religious experience in the same body. Nothing is so deadly as a monotonous spiritual regimen.

Most people are a bit curious as to the religious ways and customs of their neighbors. We rather enjoy sampling the other fellow's religion, provided he does not endeavor to convert us. Now that tolerance has become general there is much to be gained and little to be lost by the mingling of different religious temperaments.

Church union in the past has been thought of as an exercise in subtraction and division. The first question which passed through the mind was, "What will I be asked to give up? How can we whittle down our beliefs and our customs so as to get together?" But today church union is a process of addition and multiplication. It beckons to us with the thought, "What can I learn from the other fellow? How will his religious life enlarge and enrich my own?" Experience is showing that when two distinctive congregations come together the result of the fusion is something larger and better than the sum of the parts. In the future, it seems probable that the stronger congregations will result, not from mere duplication, but from the fusion of contrasting forms of spiritual life.

Why Leave the Negro Out?

By Kelly Miller

OF THE MANY MILLIONS of dollars which the advocates of prohibition have expended to promote that worthy cause, not as many hundreds have been devoted to the dissemination of its principles and methods among the Negro contingent. The neglect to cultivate such a fruitful soil seems to me to be an inexcusable oversight. If a moiety of the money and effort had been applied to this group it would undoubtedly have borne more than proportional advantage. I have been amazed at the seemingly studied and contemptuous neglect. When the hearings were being held before the house committee, for and against the 18th amendment, I wrote the chairman, requesting that the voice of the Negro should be heard through some representative of that race. The chairman replied that assignment of time had been left in the hands of the joint temperance agencies. I then took up the matter with these parties, only to be advised, curtly, that the full time had been allotted.

Failing Interest

It seems to me to be extremely unfortunate that the race which is the greatest victim of the liquor evil and the greatest beneficiary of prohibition should not be encouraged to have a participating voice and hand in this warfare. Before the enactment of the 18th amendment there was a lively and active interest among Negroes in behalf of temperance. In those days the Women's Christian Temperance union and other agencies and organizations never failed to stress their work among the colored people. Churches, Sunday schools and religious bodies had their temperance societies in which the young people were induced to sign the pledge and develop active hostility against the use of intoxicating beverages. But when the law was passed, activity ceased. There was no further endeavor to educate the people as to the importance of keeping the law and upholding its provision and encouraging others to do so. Sad to say, far, far too large a proportion of Negroes as of whites have lapsed into indifference or an unfriendly attitude. Wide acquaintance with the Negro press, pulpit and other organs of public opinion convinces me that there is left too little spontaneous enthusiasm for the 18th

amendment and its sustaining enactments. This is most specially true of the Negro in the north. There is no united aggressive movement against this national evil. The Negro is very sensitive as concerns the moral pretensions of white reformers. Sins of slight and oversight on part of the white pretender easily cause the black brother to offend. Too often he offends to his own damnation as a vindictive protest against inconsistencies of white advocates of a worthy cause. I have heard it protested forty times that the advocates of prohibition are found mainly among the Ku Klux klan and upholders of race proscription.

B O O K S

A History of American Culture

THE BEGINNINGS OF CRITICAL REALISM IN AMERICA, 1860-1920. *By Vernon Louis Parrington. Harcourt, Brace & Co., $4.00.*

IN THE THREE VOLUMES, of which this is the last, together constituting "Main Currents in American Thought," Professor Parrington undertook on a scale of hitherto unattempted fullness to describe and evaluate the various phases of American thought as exhibited in literature from the Puritan beginning to our own times, and to coordinate the literary expression with the contemporary social, economic and political events and with the course of philosophical thought. While this is literary criticism—and criticism of an uncommonly penetrating sort—it would be much more adequate to call it a history of American culture.

The present volume continues a theme which might be stated as the unfolding of that liberalism which, in one form or another, has characterized our national mind. At first it was a vigorous and hopeful liberalism, somewhat doctrinaire, based on 18th century principles, full of enthusiasm for the rights of man but not adequately disciplined by struggle with the difficulties incident to their attainment. Then came a swelling tide of industrialism which went far toward sweeping away the blithe optimism of the earlier liberalism with a torrent of economic realities. Going still farther back, one may say that the three phases of American thought have been Calvinistic pessimism, romantic optimism, mechanistic cynicism. After the civil war the second of these began to decay under pressure of economic forces, mechanistic science and the spirit of skepticism. But there are gleams of hope in this deadlock between enthusiastic idealism and cynical realism. A new liberalism may develop, thinks the author, if science is humanized and joined with humane aspirations. "Utopias no longer seem so near at hand as they did; plans and specifications of the ideal commonwealth no longer seem simple matters to be drawn up by any competent social carpenter. Our jauntiness is gone, speculation is less important than investigation, and in the spirit of sober realism we are setting about the serious business of thinking."

The regretted death of the author occurred before this volume was ready for the press. The elaborate outline—itself a valuable syllabus for study—was complete. Many chapters had been written, others only sketched or indicated. But to read such keen and illuminating chapters as "Walt Whitman, the Afterglow of the Enlightenment," "Mark Twain, the Backwash of the Frontier," "The Skepticism of the House of Adams," "The Democracy of the Age of Innocence," and "Hamlin Garland and the Middle Border," and to reflect on what has been lost by the absence of the indicated but unwritten chapters on William James, Bryan and the last battle, James Whitcomb Riley and the folk-romance of Indiana, and on Dreiser and Mencken, is enough to move even those who did not personally know him to join with those who did in mourning the author's untimely death. No wiser, saner or more understanding criticism of American life and letters has been written than this.

WINFRED ERNEST GARRISON.

The Preacher as Teacher

THE PASTOR AND RELIGIOUS EDUCATION. *By Harry C. Munro. The Abingdon Press,* $2.00.

IN THIS book as in his "The Church as a School" and his "The Director of Religious Education," the author consistently maintains that religious education is "the basic method by which the church undertakes to realize any of its legitimate and worthy aims" and that the church's "educational program is so intimately related to its total program that the two become indistinguishable."

There is, therefore, only one program for the modern church—a program of education whether the specific aim be worship, evangelism, benevolent giving or any other activity, the building of Christian character in the constituency, the clarifying of their intellectual or other viewpoints, or what not. There is and can be no element in the program of the church which should not be educational in content and procedure. Failure to realize this defeats many a hopeful pastorate. The church must awake.

The minister must therefore understand educational procedure, whether he actively administers his church school or not, and his every activity or procedure should square with the demands of a consistent educational aim or objective. When he makes pastoral calls, he is a religious educator as well as a comforter of souls or a social functionaire. Seminaries as well as graduate schools of religion and denominational colleges should recognize this need and produce this type of minister. He will be a better preacher for being a religious educator.

Shall the church employ a director of religious education? If it is able and the minister is anxious to team with such an officer, yes. But if it is financially weak, or if the minister has the one-man complex for his church, no. It is better to have a pastor's assistant or an assistant pastor, to whom the pastor may delegate duties. At any rate, the church should have but one head. The day of the director of religious education of coordinate rank with the pastor has definitely passed.

But for the vast majority of churches not even an assistant can be employed. The minister must be his own director of religious education, training, organizing and supervising a sound educational program. He should do this not grudgingly or apologetically, but wholeheartedly and from the conviction that herein lies his field of largest ministry.

The term "counseling" is preferred to "supervising" for two reasons: supervision, in the public school parlance, is limited to the improvement of classroom technique, and

savors of authoritativeness. The minister's attitude is to be that of cooperative helpfulness. He will endeavor to get the teacher or officer to suggest his or her own program of improvement.

When the church thus becomes a school in Christian living and the pastor becomes the radiating center of stimulation in its local setting, adults will attend church, young people will "rah-rah" for the pastor, and the children will love him with tender devotion. Such is the consummation which the educational-minded pastor, thinks the author, may hopefully expect. The idea will revolutionize the church and it may measurably offset the auto, the radio and the talkie in their present baneful influence on church attendance.

Something must be done. "The foolishness of preaching" has demonstrated its futility, except in a few cases. Why not give religious education a chance? This book is valuable as suggesting this remedy and as pleading its cause. Pastors will read it with a stoutening of heart. Directors of religious education will read it in humility of heart and be greatly wiser for the experience. Church officials will find it a veritable constitution and by-laws for their guidance.

W. A. HARPER.

Books in Brief

WILDERNESS. *By Rockwell Kent. Modern Library,* $0.95.

Ten years ago the artist with his young son spent an arctic winter (the only kind they have up there) on an island off the Alaskan coast, and wrote this honest and unembellished account of it. The absence of literary intention adds to the tang and flavor of the record.

ON FORSYTE 'CHANGE. *By John Galsworthy. Scribners, $2.50.*

Here are gleanings after the harvest of the main crops in the productive fields of Forsyte tradition. These 19 stories fill gaps in the annals of the Forsyte family through three generations. More accurately, perhaps, they represent materials left in the author's notebooks, episodes which would not easily work into the main narrative. The Forsytes can take rank with the Medici and the Adams family as a clan whose story is something more than biography and something less than history, and the skill of the author has made the fictitious family seem even more real than the others. That skill is as manifest in the smaller form represented in these stories as in the larger one.

LONE COWBOY. *By Will James. Charles Scribner's Sons,* $2.75.

Born on the prairie while his parents were drifting from Texas to Montana, orphaned while still a small child, brought up by a French Canadian trapper, spending his boyhood in an alternation between trapping camps in northern Canada and cattle ranches all over the west, Will James was a full-fledged cowboy on his own before he was fourteen. He learned to draw before he learned to write. He has written and illustrated other books about cowboys. This is a book about himself. His style is the authentic dialect of the range and his draughtsmanship lacks professional polish, but both are perfectly adapted to their purpose, which is to give the tenderfoot reader an honest-to-goodness picture of the mind and life of a drifting cowboy. Take it from one who knows, he has done just that.

OLD BOSTON (*England*). *By M. R. Lambert and R. Walker. Houghton, Mifflin & Co.,* $2.50.

Boston's chief title to fame, apart from the fact that it gave its name to a greater and a newer Boston, is its possession of the largest and most imposing parish church in England, St. Botulph's, with the highest church tower, the famous "Boston stump"—though Queen Elizabeth called St. Mary Redcliffe, at Bristol, "the most famous and fairest parish church in England." Anyway, St. Botulph's tower is three feet higher than St. Mary's spire. John Foxe, of Book of Martyrs fame, was a native of Boston, and John Cotton was vicar there for twenty years before coming to Massachusetts. It is an interesting old town, even aside from the special appeal which it has for descendants of New England Puritans, and its history as here presented gives an intimate view of the fortunes of a commercial town of medieval England.

HENRY IRVING. *By Gordon Craig. Longmans, Green & Co., $3.00.*

Not as a biography but as an interpretation, an appreciation, and a commentary upon the art of Irving in particular and upon plays, stagecraft and acting in general, does Craig offer this tribute to his master. As the son of Ellen Terry and himself a member of Irving's company for years, he has certain unique qualifications for the task. His admirations and his contempts are both extreme. He loathed Bernard Shaw although (or because?) Ellen Terry loved him. Himself one of the most famous designers of stage setting, he writes, "scenery bores me." Henry Irving's real name was John Henry Brodribb—an excellent name for a butcher but no name at all for an eminent actor. When he discovered that he actually was an actor, he very properly took the name that belonged to that role.

THE MAGNIFICENT ILLUSION. *By E. Boyd Barrett. Ives Washburn, $3.00.*

After twenty years as a priest and a Jesuit, Dr. Barrett secured his demit from the Society of Jesus, abandoned the clerical life, and is now practicing psychoanalysis in New York. In "The Jesuit Enigma" he narrated enough of his own experiences and observations to furnish the background for an argument that the Jesuit order is an incubus upon the Roman Catholic church. In "When Peter Sleeps," he offered a general critique of the abuses of practice and administration which hamper the church in the performance of its mission. And now, having apparently made an irreparable breach with the church by his criticism of its procedure—though he has never explicitly disputed its dogmas or attacked its theory—he tells in fuller detail the story of his life. It is worth telling, and well told. Whether he has formally renounced Roman Catholicism or not, he is out. It is the "magnificent illusion." Though still somewhat dazzled by its magnificence, his eyes penetrate the illusion. He gives the impression of a man converted *from* rather than *to* something. Romanists will not be slow to observe that he still seems more interested in what he has lost than in what he has found. But one who is in bondage must find freedom before he can find anything else. Dr. Barrett has found freedom and written with honest candor and appealing art the story of its finding. It now remains for him to show what he means to do with it.

THE RUBAIYAT OF OMAR KHAYYAM, *the first and fourth Renderings in English Verse by Edward Fitzgerald, with Illustrations by Willy Pogány. Thomas Y. Crowell Co.,* $6.00.

The accent in that rather extended title is on the Pogány. There have been countless editions of Fitzgerald's translation—this one has the advantage of giving the first and last of his four rescensions—and there have been several sets of illustrations. Pogány, who is almost as completely self-taught as Will James, has some qualities that fit him admir-

XUM

ably to illustrate the Rubaiyat. The best of them is a high capacity for decorative composition. In this field he never strikes a false note. Next to that is a distinguished ability in handling color. Added to these, and expressing itself through them, is a strong feeling for the sensuous beauty and exotic loveliness of that oriental setting in which the poem is cast. These qualifications go a long way toward equipping an illustrator of the Rubaiyat, but not quite all the way. The one thing lacking is the thing in which Vedder's illustrations of the same text remain supreme—namely, an imaginative grasp of the philosophy of Omar. Here are exquisite figures and enchanting scenes, but they do not seem to mean quite all that Omar meant. These two books belong side by side on the same shelf for every admirer of Omar—Vedder's black and white, with the magic of his perfect draughtsmanship, to probe the depths of the poet's thought, Pogány's superb color and decorativeness to suggest the beauty of this fleeting life that in the end must "vanish like the rose."

CORRESPONDENCE

Creating a Divine Discontent

EDITOR, THE CHRISTIAN CENTURY:

SIR: Many a time I have been prompted to say to you that a certain issue of The Christian Century was admirable, commending articles which appealed to me at the moment. I cannot, however, successfully resist the impulse this time. The January 7 issue with the full report of the Methodist world service New Year's message, and your editorial comment is of great value. I am going to make use of it. Then the editorial, "Only One Alternative to Prohibition," is the best analysis of the current situation I have seen: fairly hits the bull's eye.

I am one of those whom you make discontented and dissatisfied, praise be to God. Someone certainly needs to stir up the ranks of the church and clergy. You are doing it very well. Keep on! Some brother I see dislikes the "dissatisfaction" The Christian Century creates. We shall never get anything done today unless we lose a little more sleep! Pray with me that a good many more preachers may lie awake at nights.

First Presbyterian Church, Sussex, N. J. — A. J. W. MOWATT.

Pentecost in the Ritz-Carlton

EDITOR THE CHRISTIAN CENTURY:

SIR: I know that The Christian Century has already had its say about the Detroit student-faculty conference and the sorry fiasco of its dealing with the race discrimination episode. But why does not someone raise the question as to why every conference on religious matters has to be held in one of these modern monuments to mammon, the typical luxurious hotel? That is a big part of the trouble. We have had a decade of earnest conferences held in the upholstered atmosphere of overstuffed furniture, gold spitoons, and all the other equipment of a glorified speakeasy. Why not raise the question whether there ever could have been a Pentecost if the apostles had been meeting on the 14th floor of the Mammon hotel in the crystal ballroom? You can be sure that at the first rushing of a mighty wind the whole bunch would have been chucked out into the street. As a matter of fact, while there are lots of draughts in a modern hotel, I doubt whether or not the wind of the Spirit could get in. Our custom of rushing to the meeting place of the Lions and the chamber of commerce and the admen's club makes the results of religious conferences held in such a place on a level with the palaver that comes out of the other gatherings. Pentecost in the Ritz-Carlton!

Yale University, New Haven, Conn. — HALFORD E. LUCCOCK.

Approves Chinese School Policy

EDITOR THE CHRISTIAN CENTURY:

SIR: The report published in The Christian Century of the decision of a mission in Honan to tear down school buildings rather than fall in line with government regulations leads me to write a word on this subject. I am of the opinion that the Nanking government has done a service to the Christian movement in China by making the decision which forbids the policy of compulsory Bible teaching in our schools. It was so easy to make the matter one of formality and to let the matter of Christian culture of the students begin and end with the class work, that it seems better to have this arrangement which compels the Christian worker to find new and better methods of winning the young people to vital Christian living. We are much pleased with the new plan here in this academy.

Taian, China. — PERRY O. HANSON.

Sidelights on a Wonderful Life

EDITOR THE CHRISTIAN CENTURY:

SIR: If Miss Cushman had followed the fashion, and had come to America after the war, to lecture and to be lionized, she would today be known everywhere as one of the great women of the world. Testimonial dinners would have been given her; the American Legion would have adopted her; magazines would have printed articles about her; rotogravures would have carried a succession of pictures of her and her decorations; women's clubs would have idolized her; and high and low would have united in tributes to her as one of the spectacular figures of the world war. But Miss Emma D. Cushman, with the rugged individuality which she inherited from her Mayflower ancestor, preferred to remain in the near east and carry on modestly her great work as a missionary and relief administrator, far from the eyes of the headline-hunters. So when she passed away, with the old year, three bald paragraphs in a press dispatch were her only public recognition.

I visited Miss Cushman, in Egypt, a few weeks before she died; as I had earlier visited her in Corinth, Eubea and Konia. To the end, even when malignant malaria and fatal anemia had her in their grip, she was the same serene, sunny, self-contained and unassuming character, her speech savored with the salt of a piquant personality. Miss Cushman's story should not be lost to the world. I told part of it in my book, "Bible Lands Today"; but the real romance remains unwritten. This dauntless missionary-nurse refused to leave Konia when foreigners were ordered out of Turkey during the war, and there she became father and mother to tens of thousands of war's victims—the Kut-el-Amara British prisoners; the interned Roman Catholic priests and nuns; prisoners and refugees from all corners of the wide domain of the sultan; and thousands of Armenian orphans and deportees.

She alone represented the allied and neutral nations in Anatolia throughout the war. Brevet rank was given her as the acting consul of 17 nations. Upon assurance of Ambassador Morgenthau before the curtain of silence enveloped Turkey, that her drafts would be honored, she wrote in simple faith, checks for over a million dollars, for carrying on her unparalleled work of ministry and relief. She was nurse, almoner, administrator, priest, financier and statesman. History has no equal to Miss Cushman's work at Konia: only those whose lives she saved can understand its magnitude. A man whom I met in Jerusalem wept openly as he told me how Miss Cushman had intervened between his whole family and certain death.

After the war Miss Cushman never saw America again. She

carried on as a master relief worker: the number of her charges in Greece reduced to five thousand; which, she naively remarked to me, were really enough for one woman to handle! It is to be hoped that some gifted woman writer will produce a biography of Miss Cushman that will preserve her spectacular story as one of the outstanding pieces of missionary literature and American history.

Swarthmore, Pa. WILLIAM T. ELLIS.

Art or Smut?

EDITOR THE CHRISTIAN CENTURY:

SIR: The Christian Century has become identified in my mind with a fight for decent movies. All along I have deeply sympathized with the stand you have taken but I have been more or less of a passive spectator. I have not seen very many movie shows in the last ten years but I have seen enough to form an opinion of the evil tendencies which you have been so vigorously fighting.

The particular occasion of this letter is to give myself an opportunity to explode emotionally and I can think of no more useful person before whom to explode than yourself! A few evenings ago in search of a little relaxation, my wife and I went to a much advertised "talkie" in Boston featuring two glittering stars. I was interested at first in watching the effect on my wife. First she was mildly amused and then she was by degrees driven into deep disgust. As for myself, I felt that my eyes and mind had been dragged through a moral sewer. I wanted to get into some sort of a bath! Still I made an honest effort to find some "art" in it. The only hint was in the clever demonstration of how horrible a fool a decent man can sometimes make of himself. But that did carry me through the sewer and out into sweetness and light.

The movies and talkies in my opinion deserve to fail as commercial concerns unless they can "come back" with something at least semi-decent. I believe in art but I do not believe in smut and that is too good a name for a great deal of what we are getting now.

Boston, Mass. FRED FIELD GOODSELL.

Sources of National Failure

EDITOR, THE CHRISTIAN CENTURY:

SIR: I wish to commend you again for the splendid character of the articles you are publishing on prohibition. They are the kind that have long been needed. Professor King's article on "The Psychology of Drunkenness" is the best I have ever read on this phase of the matter. The weakness of prohibition is that it provides no direct attack on drinking, and this must be made to attain the desired measure of success. The points should be stressed that drinking for the alcoholic effect means intoxication, the first stage of drunkenness, some degree of alcoholic delirium, some loss of self-control, that it is "always an artificial and cowardly way to meet the dissatisfactions of existence," and that it should be recognized as evidence of lack of the mental and moral resources and training that enables one to find many other and better ways of obtaining relaxation and pleasure. The need of alcohol as an escape mechanism means lack of culture, or abnormality. The drinking of liquor may not always be morally wrong, but it should be strongly attacked as wrong on particular grounds and under particular conditions. It is chiefly and most seriously wrong, I think, in that it furnishes approval and support to the general custom that causes so much harm to so many.

There is need of stressing the point you made in your latest editorial that prohibition is not on trial, but that democracy is on trial. But should you not go a step further, and maintain that not democratic government but the American people are on trial, though this may be what you mean? The people need to be faced with the plain fact that they have not made a success, have not achieved highly satisfactory results, in any collective endeavor, not with religion, nor education, nor industry, nor any form of government, nor any law, institution or system. It is high time that we recognize this fact, give up the foolish idea that these things are wrong, are failures, are to blame, and realize that it is the people who have failed to achieve what a wiser and better people could achieve with these instruments. It is right always to be seeking to improve our instruments, but it is more necessary that we improve ourselves, and in these days there is sore need that we avoid fooling ourselves with the idea that virtue and success are inherent in some institution, system, method which we must occupy ourselves forever in seeking, when success and achievement are within us.

Cleveland, O. F. A. SIMPSON.

Negroes in the Churches

EDITOR, THE CHRISTIAN CENTURY:

SIR: I wish to sincerely thank you for your fairness, saneness, and most Christian-like attitude in treating the matter in your editorial, "The Race Issue at Detroit." I have just read the article to the Tuesday night Bible class and the result was the accompanying order for extra copies.

It is certainly heartening to a group submerged in many respects to hear occasionally from our white brothers an expression that savors of the spirit of the Master.

Colored Y. M. C. A., F. E. DEFRANTZ.
Indianapolis, Ind. Executive Secretary.

Policy for the Drys

EDITOR, THE CHRISTIAN CENTURY:

SIR: Your position that there is only one alternative to prohibition is sound. Anything short of government prohibition of the liquor traffic means government participation in the liquor traffic. The same alternative had to be faced in closing gambling houses and houses of ill fame.

We can expect a long hard fight with desperate criminal agencies financed by their wealthy patrons before the bootleggers are put under effective control. That fight, however, can be entrusted with confidence to expert administrators whose hearts and brains are enlisted in this service. To secure that type of administration, the drys must capture one of the major political parties and elect a President who will see in prohibition, not an experiment, but the fixed social policy of the nation. No other issue must obscure or confuse this issue in 1932.

Centre College. CHARLES J. TURK,
Danville, Ky. President.

New Interest in the Movies

EDITOR, THE CHRISTIAN CENTURY:

SIR: It is with pleasure that I read your editorial, "A Year of the Movies." I have read Mr. Eastman's articles. It is high time that something definite should be done in the matter. As I write Mr. Hudson's H. R. 9986 lies before me. Mr. Hudson has started a campaign for righteousness which bids fair to become a national social reform. It is folly for Christian people to go on financing their program as in the past and permit the motion picture industry to continue to undermine the work of the church and that of the public school as well.

The Protestant churches should unite their efforts to combat the evils of the present motion picture industry. The industry will never clean its own house. Too often we have trusted their promises. They are out for profit. They will not stop at corrupt morals—profits is their god and him they will continue to worship.

For the past three years I have been chairman of the stage and screen committee of the Los Angeles county federated church brotherhood. It is now getting much easier to get a hearing before any church group to tell the need of such a bill as Grant M. Hudson is sponsoring. Recently at Pomona, Calif., some 300 men heard Gustavus Schneider, of Riverside, tell the need of screen reform. At the close of the meeting it was unanimously decided to prepare such a local ordinance for the city of Pomona. We need more literature on the subject.

Paradena, Calif. T. G. LANG.

XUM

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Dr. McConaughy Closes Notable Service

On Dec. 31 Dr. David McConaughy closed his official connection with the Presbyterian Church in the U. S. A.; on that date he completed his service as the senior director of the department of stewardship. Dr. McConaughy early spent 22 years in the Y. M. C. A. as secretary both in America and abroad. In 1902, returning to America, he inaugurated the forward movement for foreign missions in the Presbyterian church, in cooperation with ten laymen. In 1909 the plan was extended to include not only the board of foreign missions, but the other agencies of the church as well. In 1912 the general assembly elected the joint executive committee, which was the forerunner of the Presbyterian general council, and Dr. McConaughy was one of four general secretaries employed. In 1918, when the Presbyterian new era movement was started, it included as distinct departments the every-member plan, under the direction of Mr. Marquis, and stewardship, under Dr. McConaughy. This department of stewardship was the first in any church. In 1920 the United stewardship council was organized, made up of representatives of all Protestant denominations in the U. S. and Canada, and Dr. McConaughy was made first president. In 1924, when the new era movement was merged with the general council, the stewardship department continued with Dr. McConaughy and Rev. G. L. Morrill as directors. In 1928, on the invitation of the general assemblies of the United church in India, and in Korea, followed later by invitations from the national councils of the churches in the Philippines, China and Japan, Dr. McConaughy made a tour of the world, on a leave of absence from the general council. On this tour he conducted 300 stewardship clinics in 65 centers. On the way to the far east he held conferences in Great Britain, out of which developed plans for a world conference on stewardship, which is to be held in Edinburgh in June, 1931. Dr. McConaughy will go to Scotland early this year to prepare for this conference; he has also been invited to aid in organizing a department of stewardship in the Church of Scotland. At the 15th annual meeting of the United stewardship council of the U. S. and Canada, Dr. McConaughy was elected president.

Gives 35 Years of Service To Sailors

Rev. Archibald R. Mansfield celebrated, on Jan. 3, the 35th anniversary of his leadership of the Seamen's church institute of New York, and also observed his 60th birthday. Many thousands of merchant seamen enjoy the comforts of home in the great 13-story building, half a city block in area, which crowns Dr. Mansfield's magnificent work. His efforts in cleaning up "Sailor-town" and the East river waterfront are universally praised.

Death of Dr. W. C. Bitting, Baptist Leader

Rev. William C. Bitting, who served Second Baptist church, St. Louis, as pastor from 1905 to 1924, and who has been for many years a leader in the Northern Baptist convention, died in St. Louis Jan. 10, at 73 years of age. Dr. Bitting graduated from Crozer seminary, and was ordained in 1881; his first extended pastorate was at Mt. Morris, N. Y., where he served from 1884 to 1905. He had received a number of honorary degrees, one from Brown university. The University of Chi-

British Table Talk

London, December 30.

The Old Year

THOSE whose lot it is to review the closing year agree that it has been a dark and troubled one. Whether such a time of adversity does not yield more than times of prosperity is a question not easily answered. But so far as our industrial and imperial interests are concerned, 1930 has been a black year. Unemployment has become more widely spread; India has been the scene of revolution; the imperial conference revealed no diminution of good feeling in the empire, but certainly it provided no open way for better trade relationships between the nations within the British commonwealth. The government has not shown the vigor which is demanded by the conditions, but for this, its defenders would answer, the other parties in the commons were responsible; the government has not had a sufficiently free hand. But it still remains true that it has lacked initiative. It has done its best work in its dealing with foreign and colonial affairs; it has been weakest in dealing with our home problems. Industrial affairs were never more difficult, but there are signs that better times are coming. We shall never go back to the former conditions in which with a long start ahead of our rivals we commanded the markets of the world, and we are beginning to adjust our industrial life to the new facts. It will be necessary to provide a period of most careful economy—an industrial space for repentance.

* * *

The Church In 1930

In any review of the religious life of the country the church must be seen as a whole. It is hard and probably useless to make general observations upon the main purpose and achievement of the church. Churches might be less attended and more effective; but that again does not follow. A church may be empty because its witness is faithful, or because it is faithless. A revival of religion might be revealed in the reduction of church members. But so far as the outward recognition of the Christian religion is concerned, the year 1930 has shown no sign of advance. There is no evidence that either in the established church or in the free churches there is any marked improvement in church attendance or in the public acknowledgement of religion. So far as the relations of the churches to each other are concerned, the year must be regarded as a time of disappointment for those who seriously look for a closer fellowship. The net result of the Lambeth conference so far has been a chilling of the atmosphere. At the same time those whose memories enable them to look back over a generation of church life must see a great improvement in the attitude of the churches one to another. In a thousand ways they are able today to show their good will to another, and even in a year of much controversy there has been no breach of this good will. Christian people have learned to conduct their controversies in a more Christian manner. The close of the year finds all the churches longing for a renewal of life within their own borders, and they would not have sought for it if they had not begun to find it.

* * *

The New Viceroy

The appointment of Lord Willingdon to be viceroy has been received with general approval. The only thing to be said in criticism is that he is 64 years of age, but on the other hand he is very fit, and beginning life as a fine cricketer—a good introduction—he has kept himself in sound condition. His service in Bombay and Madras was universally admired, and he seems to have won golden opinions in Canada. The prime minister has shown once more that he will not let party labels decide when an appointment of a national character is to be made. Lord Willingdon is a liberal by tradition and was at one time a liberal member of parliament. But clearly if a man of experience and sympathy is needed for India, this is the man, whatever his party may be. The number of political meetings which I have attended in my life must be very few indeed, but I recollect going with a friend with whom I was staying to a political meeting in Hastings many years ago. It was called to support the candidature of Mr. Freeman-Thomas, and the chief speaker was a young barrister, Mr. Rufus Isaacs. Of those two, Mr. Rufus Isaacs, afterward Lord Reading, has been viceroy and now Mr. Freeman-Thomas (Lord Willingdon) steps into the same high office. The moral appears to be that you never know.

* * *

The Passing of Lord Melchett

Lord Melchett, better known as Sir Alfred Mond, is dead. He came from a family famous for its scientific attainments; he entered into an inheritance which gave him great freedom; he used this for many years in the political world, where at first he was a liberal but for the last few years a conservative. But his energies were turned latterly from political to industrial affairs; he was our first and greatest apostle of rationalization. The chief triumph which he won is symbolized by the massive building which looks over the Thames a little west of Westminster—the headquarters of the Imperial Chemical Industries company. This is a combination of many businesses

(*Continued on next page*)

cago made him a doctor of sacred theology in 1916. Dr. Bitting, through his long career of leadership, was known as a pronounced liberal. He is quoted as having made this statement as to his theological position: "Creeds are merely intellectual guesses at the infinite. I am bound by no creed. Personally I am a Metho-formed, Presby-gational, Baptopalian."

American Jews Lose Their Dean of Philanthropists

Nathan Straus, patriarch of American Jewry, and the benefactor of children the world over, died in New York city Jan. 11, in his 83d year. The name of Nathan Straus was revered everywhere because of his philanthropies in the conservation of infant life, the establishment of a Jewish homeland and the relief work of the world war. After achieving remarkable success in business, Mr. Straus resigned his last directorate in 1925 to devote all his time to works of mercy. As early as 1892 Mr. Straus began his campaign in behalf of pasteurized milk for infants, and his work in this field in his own city led to the adoption of similar work in other large cities of the country. Finally, the milk companies adopted the idea as a feature of their business. Zionism was a favorite philanthropy with Mr. Straus; to this cause he gave large funds, and made many speeches to advance the cause. He bit-

BRITISH TABLE TALK

(*Continued from preceding page*)

with a capital of more than a hundred million pounds. The brain of Lord Melchett brought this into being. Those who admire these vast coalitions will count Lord Melchett one of the benefactors of mankind. Others will predict no doubt that in the days when socialism is the accepted rule of the world, if that day ever comes, statues of Lord Melchett will stand side by side with those of Mr. Henry Ford and Lord Leverhulme as of pioneers of socialism, all unconscious of their achievement. Lord Melchett had a real concern for an entente between capital and labor; along with Mr. Ben Turner he formed a council to bring this about. In his own personal life Lord Melchett was a faithful Jew and a zealous supporter of Zionism. To the outer world it must be said he presented the figure of a cold, intellectual, and somewhat hard financial genius, but by his own friends he is remembered as a most generous being, and it must be left on record that in his public life he was never lacking in courage and in the willingness to back the causes in which he believed, both with his money and his personal service. He certainly overworked himself, and paid the price of his convictions.

* * *

The Indian Conference

There is general anxiety at the moment lest the Indian round table conference should break up without any valuable results. The crux now is the relation between Moslems and Hindus. In all conferences of westerns or easterns there is far too much playing for position. Unhappily there is an initial lack of confidence between the two chief parties in the conference. The Moslems suspect the Hindus of planning a constitution by means of which they will secure an unfair domination; under the watchword of "democracy" they are thought to be preparing a scheme which would not give the Moslem minority a fair chance of making their voice heard. The Hindus on their side suspect the Moslems of planning a system in which they would gain more for themselves than their numbers justify. There are peacemakers at work and it is hoped that the two parties may yet agree. But the time is growing short.

* * *

And So Forth

It is clear that many English business men in India are not pleased with the violent speech of Mr. Winston Churchill. Sir Thomas Catto has spoken in condemnation of Mr. Churchill's "unreasonable outburst." . . . Dean Inge spoke these words in St. Paul's as his message for the new year: "I fear, then, that we have hard times ahead of us, but I am also convinced that the great war proved that we are not a degenerate people, and I think we shall win through this trouble as we have won through others, if we will remember two things—first of all, that warning line of Shakespeare, 'Those wounds heal ill which men do give themselves;' and, secondly, that the only remedy for economic distress lies in the old-fashioned and unpopular virtues of hard work and thrift, public and private. I want to send you forth at the beginning of the year with the brave words, 'To him that overcometh' ringing in your ears."

EDWARD SHILLITO.

HYMNALS THAT CONTINUE TO LEAD

UNSURPASSED FOR GENERAL USE

AMERICAN CHURCH AND CHURCH SCHOOL HYMNAL compiled and edited by W. E. M. Hackleman, Minister of Worship, Butler University.

AMERICAN JUNIOR CHURCH SCHOOL HYMNAL compiled by Edward R. Bartlett, D.D., Professor of Religious Education, DePauw University, assisted by Dean R. G. McCutchan, Mus. D. DePauw School of Music.

The long experience in religious music and education activities of the editors of these two books, together with the Excell Company's many years of experience in the publishing of hymn books, has made it possible to produce books of such high standards.

American Church and Church School Hymnal: Price, $.75 per copy; $65.00 per hundred, not prepaid. Complete Orchestration. American Junior Church School Hymnal: Price, $.75 per copy; $60.00 per hundred, not prepaid.

WE WOULD BE PLEASED TO SEND YOU A RETURNABLE SAMPLE

E. O. EXCELL CO.

410 S. MICHIGAN AVE. ◆ CHICAGO, ILL.

terly attacked the white paper policies of Lord Passfield, of last year.

Dr. Lewis Mudge Suggested for Presbyterian Moderator

The Albany, N. Y., presbytery, through a committee, has passed the following resolution, which is being sent to the stated clerks of the presbyteries and synods of the denomination: "Be it resolved that it is the desire of the members of the presbytery of Albany that the Rev. Dr. Lewis S. Mudge be commended to the attention of the members of our denomination as a candidate for the moderatorship of the next general assembly."

Pathways to Certainty

by

William Adams Brown
Ph.D., D.D.
Author of "Beliefs That Matter", etc.

"Professor Brown has made a worthy addition to his already notable contribution in the interpreting of religion to the modern mind. One in search of religious certainty in an age of doubt will do well to read this book carefully."
—*Christian Century.*

275 pages $2.50
at your bookstore

CHARLES SCRIBNER'S SONS, New York

Two Interdenominational Hymn Books by H. AUGUSTINE SMITH

The NEW Hymnal FOR AMERICAN YOUTH

Not a revision, but a new book from cover to cover

"An unusual contribution to adolescent worship. I commend it most heartily."—*J. Quinton Miller, General Secretary of Connecticut Council of Religious Education.*

$85.00 a hundred

HYMNS FOR THE LIVING AGE

Used in thousands of churches throughout the United States.

A few adoptions of the month are:
First Presbyterian, Passaic, N. J. (Just dedicated a new edifice costing more than a half a million dollars.)
East End Christian, Pittsburgh, Pa.
Main Street Christian, Rushville, Ind.
Congregational, Ames, Iowa
Church of the Master (Baptist), Cleveland

$135.00 a hundred

Returnable hymn-books sent for examination on request

THE CENTURY CO.
353 Fourth Ave. New York City

Special Correspondence from Chicago

Chicago, January 10.

THE big news story of the week is that the alleged murderer of Alfred Lingle, the Tribune's gangland reporter, has been captured. For a couple of days it pretty well filled the papers. Much credit is given to State's Attorney John A. Swanson and the special staff organized to work with him. The prisoner, who is said to have been positively identified by several eye-witnesses of the crime, is a St. Louis gangster, Leo V. Brothers. It will be clear gain if this case can be successfully prosecuted, for major gang-killers have been notoriously free from all danger, except that of rival gangs. Yet, if the prosecution fails to discover *why* Lingle was killed, and *by whom* his killing was ordered and paid for, the job will be much less than half done. For our safety we must discover what alliances and involvements are here; the entire filthy cesspool from which the malodorous infections arise to poison our civic life needs cleansing.

Lingle's Slayer Caught?

* * *

Who Will Be the Next Mayor?

By the simple process of association of ideas one's thoughts next turn to politics. Mayor Thompson has gone to Mt. Clemens, Mich., to undergo treatment for rheumatism, and it is believed by many shrewd observers that this little journey is merely preliminary to his withdrawal from the race. Alderman Arthur F. Albert, a young man (he's only 32), with a ten years' record of honorable, aggressive, and highly valuable service in the city council, has been nominated by the Deneen group for the republican primary. Straw votes indicate that Judge John H. Lyle, who is said to lack judicial temper but makes the gangsters quake, is away out in front. Charles V. Barrett, first in the field, seems to be last in public attention. It seems unfortunate that the anti-Thompson vote in the primary is to be split three ways.

* * *

The Farmers Take The Gaff

The price of milk in Chicago has dropped 1 cent a quart, and, of course, some one has to take the loss. And where shall one find an easier mark than the farmer? Dr. Clyde L. King, of Philadelphia, Pa., milk arbiter, set the burden of reduction at 35 cents per hundred pounds to the farmer, and 11½ cents for the dealer. At a meeting of the Pure Milk association (the dairy farmers' organization), held last night, one of the speakers said, "We farmers are getting less than 5 cents a quart of what the consumers pay (13 cents), and have to carry a herd and maintain a farm. The wagon driver, who gets $50 a week, is getting 4 cents without a nickle of investment." The industrial commission of the Chicago church federation severely criticizes the award which thus passes on to the farmer 75 per cent of the loss; it characterizes this disposition of the matter as "overwhelmingly at the expense of the farmer, unjust, shortsighted, and really no remedy at all." The commission further reminds the Chicago public that it "should recognize that a great deal of our present distress is due to lack of buying power of the farmer." The price reduction is announced to be the result of a 10 per cent decrease in the consumption of milk during 1930, although the population of the city increased during the same year by 75,000. The social significance of these figures, so far as I can see, has occasioned no comment in the press. Who has gone without milk? No one in our block, I think. But I suspect that a large number of children "back of the yards" and in other industrial areas have suffered.

* * *

An Eight-Hour Law for Woman Labor

"An eight-hour law for women," declared Miss Hinrichsen (I quote from an interview given to an evening paper, regarding the proposed Illinois law), "would throw many thousands of women out of employment, prevent promotions of women to better positions, and decrease the wages of women who are able to hold their jobs." And so on. Loads and loads of cogent reasons why there should be no such law. Seems to be something wrong with this picture. Ah, yes, here it is! Miss Hinrichsen is director of the women's bureau of the Illinois Manufacturers' association.

* * *

The City-State of Chicago

President Cermak of the county board has appointed a commission to work out and recommend a plan for the simplification and coordination of the 417 distinct and separate local governments in Cook county, the large majority of which overlap in the most confusing and conflicting fashion. One of the possible solutions, suggested by Prof. Charles E. Merriam, head of the department of political science at the University of Chicago, is the formation of the state of Chicago. The present tangle of overlapping and conflicting governments certainly presents one of the most difficult possible problems in achieving democratic control.

* * *

And So Forth

The committee on evangelism of the Chicago church federation is already planning an energetic program for world's fair year. . . . Senator-elect J. H. Lewis, formerly a protagonist of the League of Nations, has turned his back upon it, and also pronounces the Kellogg pact to be "useless." . . . Mr. George M. Dixon, chairman of the church division of Gov. Emmerson's unemployment commission, was able to report to the commission lately that Chicago's 1,200 Protestant churches have raised more than $400,000 for emergency relief and have procured jobs for more than 5,000 persons during the past three months.

CHARLES T. HOLMAN.

The next meeting of the assembly is to be held in Pittsburgh, in May of this year.

College Workers Discuss Problems

THE conference of church workers in universities and colleges held its annual meeting in the Edgewater Beach hotel, Chicago, Dec. 31-Jan. 2. To one who has attended both the national and regional conferences for the past ten years, there would seem to be evolved a self-awareness among this group which is essential for any one who would treat others "as thyself." There has come a sense of being "at the crossroads," where naive conceptions of the world dissolve before the eyes, and where those who ideally are seeking the universal are confused with what too often seems to be a multiversity.

In the very nature of the case, the programs have had to be largely experimental and have dealt with a variety of interests, but unless we are mistaken, there have been many evidences that the conference requires only the minimum consideration of technique, and more and more time for the deeper realities and problems. This year the officers provided two days of embarrassing riches.

All Faiths Represented

There were 206 registered delegates, most of whom were in attendance at the opening when Dr. William H. Boddy, of Chicago, conducted the devotions. With the symposium of the first afternoon, papers were given by a Catholic priest; a Hebrew rabbi and a Protestant director of a school of religion. Father J. Eliot Ross, Rabbi Lee J. Levinger, and Dr. M. Willard Lampe each presented ideas about a complete religious program at a university. It proved to be an object lesson in magnanimity, without the surrender of principles. Then followed the subject of "Practical Projects." Dean Edwards, of Missouri, Dana How, of the University of Pennsylvania, and Milton Towner, of Chicago, were the contributors. During the evening, student counseling came in for lengthy but helpful treatment at the hands of Frank Holt, registrar at Wisconsin, Lewis B. Hillis, of California, and Richard H. Edwards, of Cornell. Dr. Hillis was sick, but his paper was read by a California delegate.

Perhaps a combination of circumstances made Thursday morning's session stand out in the minds of many as the high mark of the conference. It was New Year's day, "the nativity of our common Adam." Bishop George Craig Stewart conducted a high Anglican worship service. There was an unhurried pace about the proceedings, and the presence of one who is conceded the greatest exponent of mysticism in the United States, created a mood of expectancy. Dr. Rufus Jones read his paper on "The Reality of the Spiritual." The genial spirit of the man, combined with a felicity of expression, a sense of humor and the total absence of any desire to be oracular or final, won the esteem of all who heard him. The discussion which followed resolved around the question of objective tests for mystical experience; the relation of mysticism to economic and social problems and such tendencies as are emphasized in Professor George Boas' recent book "Our New Ways of Thinking." It was valuable to have Prof. Henry N. Wieman of the University of Chicago take part.

Science Discussed

An afternoon was devoted to a symposium on "Identity of Objective through Variety of Approach," and in this Harold T. Carr, of Pennsylvania, James Moore, of Cornell, Henry Wilson, of Illinois, and E. W. Blakeman, of California, took part. At the conference dinner, three interesting papers were read which related religion to the biological, physical and social sciences. Prof. E. S. Conklin, of Oregon, drew journalistic fire in the local papers on the question of church unity, but this was a minor theme of an excellent paper. Prof. C. W. Chamberlain of Michigan State college, relayed a remote control message from Dampier-Whetham, the Cambridge, England, physicist, and did it well, and Prof. C. A. Ellwood, of Duke university, spoke on the social sciences. To summarize these was the lot of Dean Gilkey of Chicago.

Because it was voted to publish the proceedings, together with other material, there need be no attempt to give even quotations. Special interest groups met at luncheons, and the denominational groups also had sessions. It was an exceedingly full two days and much credit belongs to the officers of the triennial meeting, Dr. Milton C. Towner of Chicago, president; Miss Ruth Campbell of Minneapolis, vice-president; and Dr. N. A. McCune of East Lansing, Mich. New officers were elected on Friday morning as follows: President, Robert Gearhardt of the University of Pennsylvania; vice-president, E. W. Blakeman of California, and secretary-treasurer, Newton C. Fetter, Cambridge, Mass.

W. P. LEMON.

Rev. C. A. Brooks, Mission Leader, Dies

Rev. Charles A. Brooks, secretary of the American Baptist home mission society, who had been an official of various Baptist organizations for the past 25 years, died at his home in Tarrytown, N. Y., Jan. 11, of heart disease. He was 60

First Choice Religious Book Club

PROCESSION OF THE GODS

GAIUS GLENN ATKINS

An incomparable story of the world's great religions. "It is intensely human, rich in color, and thoroughly alive."
—*Religious Book Club Bulletin.*

$3.00

At Your Bookstore

RICHARD R. SMITH, *Inc.*
New York

By Martha Tarbell, Ph. D.
1931

Tarbell's TEACHERS Guide

"The Lesson Help Without a Peer"

Cloth, $1.90
Postpaid, ($2.00)
F. H. REVELL CO., 158 5th Ave., N. Y.; 851 Cass St., Chicago

"A Valuable Contribution to Religious Thought."
—Dr. Gaius Glenn Atkins

THE AUTHORITY OF CHRISTIAN EXPERIENCE

By R. H. STRACHAN, Author of "The Fourth Gospel"

"A judicious and enlightening book by a scholar competently furnished both in philosophy and historical criticism, and widely read in literature . . . I know of no more satisfactory handling of the all-important problem of the moral authority of Jesus."—*Dr. Henry Sloane Coffin.*

"This book will, I think, do more than any other book I know to make liberal and scholarly Protestants intensely Christian. It is in clarity of thought, persuasiveness of style, and in spiritual power a very great book."
—*Dr. W. E. Garrison.*

"It is scholarly, profound, yet readable."—*William H. Leach.*

"It is a matter for thankfulness that the most recent conclusions in the field of Christology should be sifted and summarized so profoundly and devoutly."—*The London Times Literary Supplement.*

"Every scholarly preacher in America should read THE AUTHORITY OF CHRISTIAN EXPERIENCE."—*Bishop E. D. Mouzon.*

Price $2.50

COKESBURY PRESS, Nashville At Your Own Bookstore!

years of age. Dr. Brooks' early years, following his graduation at Newton seminary, were spent in Ohio and Chicago pastorates. Then followed seven years as executive secretary of the Cleveland Baptist association. From 1914 to 1924 he was secretary of the city and foreign-speaking missions, also secretary of the social service division of the American Baptist home mission society. From 1924 until his election last spring as executive secretary of the latter organization he was pastor of First Baptist church, Englewood, Chicago.

India Methodists Elect Own Bishop

Rev. Jashwant Rao Chitambar, principal of Lucknow Christian college, has been elected bishop of the Methodist church by the central conference of southern Asia, meeting in Cawnpore; the election is for life with retirement at 65. The general conference of the church meeting in Kansas City in 1928 authorized the Indian church and certain other groups outside the U. S. to elect their own bishops through central conferences called for the purpose. The work in southern Asia has heretofore been supervised by bishops elected in this country. The new bishop comes from a well-to-do family of Mahratta Brahmins. He was appointed to the Lucknow professorship in 1906. He has also served as pastor of the Hindustani church in Lucknow, as Epworth league secretary for India, and as superintendent of two India districts. He was a member of the committee which revised the Standard Hindustani Dictionary.

The Chicago Theological Seminary

Founded 1855

A great city for its laboratory and a great university for its neighbor. Established traditions of social service, vital faith and spiritual freedom. Strong faculty, high academic standards, cultural opportunities and stimulating student fellowship.

Come to Chicago and prepare for the ministry, teaching or other Christian service. A graduate school, open to both men and women. Opportunities for self-help. Supervised field work, urban or rural.

For further information, address:

ALBERT W. PALMER, President
5757 University Avenue - - Chicago

Special Correspondence from Detroit

Detroit, January 9.

THE twelfth annual meeting of the Detroit council of churches was held in the crystal ballroom of the Masonic temple the evening of Jan. 8. Despite many distractions and the big reception accorded our new governor, Hon. Wilbur M. Brucker and Mrs. Brucker, held in a local armory and attended by ten thousand, the council of churches dinner was a notable success. In numbers, interest and enthusiasm it seemed to mark a new epoch in the life of the movement. President Paul H. King, distinguished Detroiter and a layman, presided. The reports of the year were most heartening. The council is composed of 400 churches, 18 communions, 100 official delegates, 9 associate delegates, 20 delegates at large. Its board of directors consists of the general officers, 32 denominational representatives, 3 associate members, 15 delegates at large. It operates through seven departments: comity, evangelism, religious education, public affairs, women's work, social service, business affairs.

Annual Meeting of Church Council

* * *

Ovation for Secretary

When the executive secretary, Rev. Ralph C. McAfee, arose to make his annual report, he was accorded an ovation, a deserved tribute to his efficient headship. Youthful in appearance, clean cut of countenance, alert, direct, optimistic, he radiated confidence and engendered a feeling of victory. Brief addresses were made by Bishop Herman Page of the Protestant Episcopal church, who was present at the Lambeth conference last year. Bishop Page made special reference to "the South India action" bearing on unity and believed progress had been made. Bishop Thomas Nicholson of the Methodist Episcopal area, but lately returned from Japan and Korea, brought word from these countries indicating unusual interest in religion. The chief speaker of the evening, however, was former Bishop Frederick B. Fisher of India, now minister of the First Methodist church of Ann Arbor and undoubtedly one of the most potent religious personalities of today. His topic was "At the Morning of the World," which, he explained, had been suggested to him by an article of Gilbert K. Chesterton's appearing in a New York newspaper.

* * *

Dr. Fisher Greets the Sunrise

Much was expected from Dr. Fisher in this speech and much was given. His eloquence is of the torrential kind with frequent climaxes. A stocky, sturdy figure is the former bishop, and tremendously forceful in public speech. He made us feel that instead of the twilight of religion it is but the morning of the new day. As one of his hearers remarked, after the meeting had adjourned, "Dr. Fisher claimed everything in sight for the kingdom that was worth having." That he did. There was not the slightest trace of pessimism, not a single concession to the forces of materialism. He ignored the much referred to "worldwide depression," saw no conflict between science and religion, marshaled the great thinkers of today on the side of religion and by the very bravuras of his oratory and the unshakableness of his faith carried his audience along with him to the last syllable of his forty minute speech.

* * *

And So Forth

Rev. Arthur V. Allen, who has had a decade of successful ministry with the East Jefferson Baptist church, has accepted a call to the ministry of First Baptist church of Springfield, Mass. This man will be missed not only by his loyal congregation here, but by numerous groups throughout the city which he touched for good. . . . Dr. Frank Fitt, who came from First Presbyterian church, Highland Park, to the Grosse Pointe Presbyterian church recently, is becoming settled in his new field. It is reported that at the beginning of his pastorate here Dr. Fitt announced that he would not be available for anything save for emergency calls before 12 o'clock each day, and that he wished to be relieved of all formal social affairs, explaining that no man can preach two sermons worth listening to Sunday after Sunday unless he do an immense amount of faithful study. . . . The conference here the last of December of college students and members of faculties attracted wide attention. Prof. Reinhold Niebuhr of New York returned to his old town to address this gathering and as usual captured the young collegiates completely. He declared that in order to be religious "a certain amount of madness is necessary." He made the headlines two or three times in as many addresses. Norman Thomas and Sherwood Eddy made stirring speeches. Over 400 delegates were in attendance. . . . The 74th anniversary of Woodrow Wilson's birth was observed in a memorial service at Central Woodward church. Dr. Gaius Glenn Atkins of Auburn, N. Y., was the orator of the occasion. He closed a remarkably brilliant speech with these words, "When Woodrow Wilson died, they buried him in Bethlehem chapel. Bethlehem is not the end of things. Bethlehem is where things are born." . . . Three Detroiters, Rabbi Leon Fram, Dr. Augustus P. Reccord, and Hon. James Schermerhorn, are in almost constant demand for speeches on the soviet republic. Most interesting is the fact that while these three men saw Russia they didn't see the same thing, or if so, saw it in a different light. For that matter, what two visitors to Russia have precisely agreed in their findings?

EDGAR DEWITT JONES.

New York Church to Award Prizes for Religious Service

The Community church, New York city, announces the establishment of an annual prize to be given by the church each year to the person who has made the most notable, beneficent or original contribution to the progress of religion in this country. The prize will consist of a gold medal, properly inscribed, and will be presented at the close of each year at a special service at the Community church. The board of judges consists of Rev. John Haynes Holmes, pastor of the church; Rabbi Stephen S. Wise, of the Free synagog, and Dr. Frank Oliver Hall, pastor of the Universalist Church of the Divine Paternity. The medal will be

Correspondence from Southern California

Balboa Island, Calif., December 31.

The Coming of Einstein

ALBERT EINSTEIN and party arrived at San Diego today on the Belgenland a little behind schedule and were given a typical California welcome by the citizens of San Diego who were joined by representative Californians from other communities and by contingents from the naval base. Prof. Einstein was apparently greatly moved by the joyousness of the welcome given him by the high school youths. After the public demonstration in Balboa park the Einsteins were taken by auto northward along the coast highway to Pasadena where they will be the guests of the California institute of technology. Tomorrow they will be guests of the Tournament of Roses association and will have the opportunity to witness the flower festival at close range and to see the great American sport, football, at its best when the east and the west will vie for supremacy in the person of the Alabama and Washington State teams.

* * *

International Institute In Annual Session

The month of December has been an eventful month in southern California and is now rapidly approaching the zero hour. A little while ago the chimes in the tower of Trinity church, New York, boomed out across the continent and around the world a hearty welcome to the youthful new year. Early in the month the seventh annual meeting of the Institute of International Relations held a very delightful and profitable series of meetings in Riverside Inn. It is doubtless true, as Principal Jacks reminded Lloyd George several years ago, that government by talk will not meet all emergencies but still a better knowledge of world conditions and mutual understandings of the peoples of the earth make for the mind of peace that alone can put war in the discard.

* * *

One Church Builds; Another Fails

The congregation of the First Congregational church, Los Angeles, Dr. Carl Patton, pastor, broke ground the past month, for their new million dollar church in the Wilshire district. A few days later the All Souls' Congregational church, Dr. Charles F. Aked, pastor, announced that they were unable to meet the interest charge on their large indebtedness and the property will be sold to some other church society. This is one of the most beautiful church properties in all southern California and was built under the inspiration and leadership of Dr. Frank Dyer.

* * *

Methodists Raise Funds for Retired Ministers

The Methodist churches of southern California have been busy the past few weeks raising a $300,000 fund to supplement the endowment for their retired preachers and at the present time, while they are not entirely through with the campaign, they are far enough along to assure the success of their undertaking even in this time of financial depression. Dr. A. Ray Moore, treasurer of the Southern California conference, has led in the campaign assisted by the pastors and laymen.

* * *

Church's Need a New Type of Evangelism

Your correspondent dropped in upon the San Diego ministerial union recently and found an interested group of representative leaders of many denominations listening eagerly to Dr. Frank Linder, the popular pastor of the First Methodist church, San Diego, in a review of the last Yale lectures entitled, "The Prophetic Ministry." Dr. Linder was pleading for a greater confidence in the adequacy of the gospel for the aggressive secularism and lusty paganism of our day. The address revealed a large knowledge of the changed patterns of life and thought and an easy familiarity with our mechanized civilization but also evinced a quiet confidence in the power of Christianity to transfigure the life of our time.

* * *

Fundamentalists Lose Control In Los Angeles

On Dec. 22 the ministerial association of Los Angeles, which for several years has been dominated by a group of rather intense fundamentalists, elected a new group of officers of a more progressive type and more representative of the active pastors of the city and of this section. Dr. Harold H. Griffis, pastor of Wilshire Christian church, was elected president and Dr. John Snape, successor to Whitcomb Brougher at the Temple Baptist church, was made chairman of the program committee.

* * *

Defalcations Rock Community

The entire Christian community of southern California has been greatly shocked in the last few weeks by the looting of the Guarantee building and loan association by its president, Mr. Gilbert H. Bessemeyer, an active churchman, of something over eight millions of dollars. He comes of a prominent church family and has had the confidence of the entire community. For ten years he has kept up his embezzlements and he insists that he alone is guilty, which the public refuses to believe. The day after Christmas he was sentenced to ten years to life on ten counts and many counts were ignored. He has put up all his own assets totaling two million but this leaves about six millions unaccounted for. This on the heels of the Julian oil frauds that involved many outstanding financiers of this section has done much to create a feeling of fear and near panic on the part of the public. One wonders if all directors are mere "dummies" or if just most of them. Mr. Bessemeyer confessed his guilt and saved the community the cost of a long drawn out trial. Possibly he also prevented the unearthing of some other unpleasant facts.

JAMES ALLEN GEISSINGER.

PLAN SPECIAL TRAINING AT HARTFORD

Three schools on one large campus offer a wide variety of religious training for young men and women. Theological Seminary, School of Religious Education, Kennedy School of Missions. Over 50 on teaching staff. Library with 200,000 volumes. Students from many nations, many communions. Courses lead to B.D., M.A., S.T.M., Ph.D., B.R.E., M.R.E. Write for catalog of school which interests you.

HARTFORD SEMINARY FOUNDATION

ROBBINS WOLCOTT BARSTOW, D. D., President
Hartford, Connecticut

The Great Need of the Church is Adequately Trained

MORAL AND SPIRITUAL LEADERSHIP

To assist in supplying this need is the aim of

Garrett Biblical Institute

A Graduate School of Theology on the Campus of Northwestern University

For detailed information address
President F. C. EISELEN
Garrett Building, Evanston, Illinois

awarded without any regard to personal, creedal or denominational distinctions.

Dr. Fosdick on Capitalism And Communism

In a recent radio sermon Dr. H. E. Fosdick looked at present world conditions and made the statement that "we still have a chance to build a humane, cooperative, economic life that, as Jesus said, will prove itself the greatest because it is the servant of all; but one has only to look abroad upon the world today to see that it is a narrow chance. Communism is rising into a prodigious world power, while all the capitalistic nations are arming themselves to fly at each other's throats and cut themselves to pieces." "The ultimate decision between communism and capitalism," Dr. Fosdick said, "depends on one point only: Can capitalism so adjust itself to this new world, so move out from its old individualism dominated by the profit motive into a cooperative epoch of social planning and social control that it can become the servant of the welfare of all the people? If it can, it can survive. If it cannot, our children will have some form of communism thrust upon them."

Dr. F. M. North Reaches Eightieth Milestone

The 80th birthday of Dr. Frank Mason North fell on Dec. 3, 1930, while the an-

Special Correspondence from Ohio

Columbus, January 9.

IN WHAT phases of their many-sided job are ministers most interested? A sidelight on this question is cast by the preferences as to sectional assignments expressed by Ohio clergymen in registering for the annual Ohio pastors' convention, which meets in Columbus, Jan. 19-22.

What Interests Pastors?

The theme of the convention is "The Technique of an Efficient Minister" and the program committee split this into eight subtopics, each of which is to be considered for two two-hour periods in a sectional discussion group. Of the first 209 ministers who filed advance registrations for the convention, 53 asked to be assigned to the section on "The minister as a preacher," 43 to "The minister as a pastor," 43 "as a student of present day problems," 27 "as an administrator," 15 "as an educator." The three remaining groups deal primarily with the minister's personal problems and attitudes, rather than his technical questions, and of these "The minister and Christian cooperation" drew 10 choices, while "The minister as a citizen" and "as a man" received nine each.

* * *

Questions Ministers Want Answered

A set of specific questions for discussion under each of these headings has been drawn up by a special committee assigned to each subject. Here are a few of the 95 queries: To what extent may a minister entertain doubts and misgivings regarding his religious faith without being guilty of insincerity? Should the minister resort to law in defense of his rights? Should he be a candidate for public office? How can the pastor render his most effective ministry in the sickroom, in the funeral service, in the marriage service, in personal and social distress? What is the aim of preaching? Is preaching as important as the other tasks of the ministry? Are there any aspects of life that should lie outside the minister's study? Can Christianity function effectively under a system of capitalism? What should be the minister's relation to the religious educational program of the church? Is too much of the minister's energy consumed in turning wheels? How should the minister apportion his time?

* * *

Lay Conventions to Parallel Clerical

Church women of the state, for the fourth successive year, and laymen for the third, will hold two-day conventions while the pastors are in session for the longer period. From the viewpoint of interchurch cooperation the women's group will deal with such major fields of women's work in the churches as missions, civic morals, race relations, youth activities, motion pictures and the drama and peace education. Cooperation among the churches, local church consolidation and the general Christian unity movement will receive the attention of the laymen, with fellow laymen from Ohio and elsewhere giving most of the addresses and leading the discussions. The intent is to encourage the lay convention members to sponsor rather informally organized laymen's interdenominational groups in their home counties and communities, looking toward practical accomplishments in local church cooperation and consolidation.

* * *

Consolidation Trend Continues

Consolidation of local churches continues with increasing frequency in Ohio, the latest count by representatives of the Ohio council of churches indicating that there are now 136 federated and community churches in the state. Fifty-one of these are federated churches jointly affiliated with two or more denominations each, 52 are denominational churches resulting from mergers or having a definitely interdenominational membership, and 33 are independent churches without denominational ties. One of the most recent mergers was at Florence, a rural community in Erie county, where Congregational and Methodist executives helped to bring about an arrangement whereby the Methodist denomination withdrew from the field and its members, together with some 15 local residents who had not previously belonged to either church, joined the Congregational church. Storrs Congregational and St. Mark's Evangelical Protestant churches have joined in Cincinnati and will build on a new site in the growing Price hill residential section. At Savannah, where the Methodist and Presbyterian congregations joined a little more than a year ago, 70 new members have united with the church since the merger. Pastors of consolidated churches will have a dinner meeting to discuss mutual problems during the pastors' convention. In the same week some 60 or more denominational administrative officials of the state will meet in their third annual "comity conference," sponsored by the Ohio council of churches, to consider needs for further local adjustments and means of effecting them.

* * *

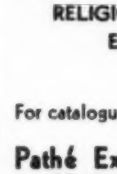
Dry Repeal Bills in Legislature

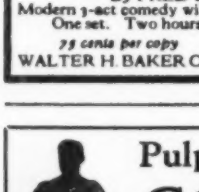
Ohio, the birthplace and lifetime home of the Anti-saloon league, is to have a bitter anti-prohibition fight in the legislature this winter. The first measure introduced when the legislature convened this week was a resolution to repeal the prohibition section of the state constitution. Senator Ackerman, of Cleveland, sponsor of the

(*Continued on next page*)

PATHÉ Motion Pictures
RELIGIOUS
EDUCATIONAL
RECREATIONAL
For catalogue and information address—
Pathé Exchange, Inc.
Educational Dept. CC-131
35 West 45th Street,
NEW YORK, CITY

A NEW RELIGIOUS PLAY!
"THE TINKER"
By FRED EASTMAN
Modern 3-act comedy with strong religious effect
One set. Two hours. 4 men; 3 women.
75 cents per copy Royalty $15.00
WALTER H. BAKER CO., 41 Winter St., Boston


Pulpit and Choir
GOWNS
Embroidered Pulpit Hangings, Bookmarkers
Fabrics, etc.
Custom Tailoring for Clergymen
Specialists in Church Vestments and Embroideries for Half a Century
Write for Special Offer for Early Season Orders
COX SONS & VINING, INC.
131-133 EAST 23rd STREET NEW YORK


MENEELY BELL CO.
TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY
BELLS

Church Furniture
Globecraft Shops
Since 1876
Fine Church Furniture moderately priced.
Tell us your needs. Before you buy—Compare!
Globe Furniture Mfg. Co.
19 PARK PLACE NORTHVILLE, MICH.

nual meeting of the executive committee of the Federal council was in session in Washington. A motion was adopted,

OHIO CORRESPONDENCE

(*Continued from preceding page*)

proposal in the upper house, was appointed chairman of the temperance committee, re-created after a lapse of some years because of the expected rush of anti-prohibition bills. The legislature almost immediately recessed until after the inauguration, set for Monday, Jan. 12, but when it resumes its session bills to repeal the legislation enacted under the prohibition amendment will be presented. The constitutional charge requires a three-fifths majority of each house of the legislature, followed by approval in a popular referendum. Former Attorney General C. C. Crabbe, "Volstead of Ohio," who fathered the state prohibition act while a member of the legislature, has recently come out in favor of repealing the law.

* * *

Rector's Leaving Creates Gap in Leadership

"Isn't that too bad!" was the widespread popular reaction in Columbus at the announcement that Rev. Sidney E. Sweet, for 13 years rector of St. Paul's Episcopal church, would leave in February to become dean of Christ church cathedral in St. Louis. To catalogue Mr. Sweet's official connections is almost to list the social and religious agencies of the city. He is president of the Urban league, chairman of the comity committee of the federated churches, a former president of the city ministerial association, president of the village library board of his suburb, on the boards of numerous philanthropic agencies. In a quiet way he has done much worthwhile work among prison inmates and other unfortunates. He holds a high place in the councils of his diocese, and in the interdenominational religious field is a vice chairman of the Ohio pastors' convention and chairman of the social service department of the Ohio council of churches. In his local church he has trebled the membership in 13 years, has led in building a $125,000 parish house and has developed a parish staff and program that is not excelled by any church in the city. Even all the respect and admiration which this record of accomplishments has inspired, however, is seemingly surpassed by the great wealth of personal affection which Mr. Sweet's friendly nature, sincerity of purpose and spirit of teamwork have inspired in the hundreds with whom he has come in contact. His departure will leave a tremendous vacancy in the ranks of the clergy of Columbus and the entire state.

* * *

And So Forth

The practical working out of the Congregational-Christian unification plan proceeds step by step. One of the most recent proposals is to merge the Christian church seminary connected with Defiance college, at Defiance, O., with Chicago theological seminary. . . . With the aim of enrolling 1,000 church school teachers in leadership training schools this year, the Franklin county federated churches are sponsoring ten neighborhood schools, supplementing the regular central school.

VINTON E. MCVICKER.

sending the greetings of the committee to Dr. North at his home in Madison, N. J., and expressing to him the gratitude of the representatives of 27 denominations for the part he has had in the development of the council and the whole movement of church cooperation.

Plainfield, N. J., Churches Join in Communion Service

A union communion service, the first such service in the history of Plainfield, N. J., was observed there on Jan. 9, under direction of the ministerial council of the Plainfields as a part of the general program of the annual week of prayer. Six denominations, led by 11 pastors, were represented.

League of Nations Association Holds Annual Dinner in Chicago

The League of Nations Association of the U. S. will hold its annual dinner at the Hotel LaSalle, Chicago, the evening of Jan. 23. George W. Wickersham, Victor Elting, Nicholas Murray Butler and Burris Jenkins are scheduled to speak.

Rector of Buffalo Church For Quarter-Century

Rev. G. F. J. Sherwood has served St. Jude's Episcopal church, Buffalo, N. Y., as rector for 25 years. The diocese made the event an occasion for a special parish gathering.

Philadelphia Fights for Better Pictures

The motion picture bureau of the International federation of Catholic alumnae reports that this bureau's motion picture chairman in Philadelphia, working with theater managers and newspaper men, has won a measure of success in its fight for better pictures. Both theatrical and newspaper leaders have formally announced that indecent advertising will be refused by the majority of the city's newspapers. This movement for cleaner film advertisements crystalized a few weeks ago when the Public Ledger of Philadelphia took exception to the exploitation of the picture, "The Virtuous Sin," and demanded more conservative copy. Film promoters agreed to cooperate.

HOLY LAND

Twentieth Palestine Tour—April 11 to July 6, 1931—Shorter if desired—Conducted by Dr. and Mrs. Ray Allen—$940 to $1125, complete—England, France, Italy, Greece, Turkey, Rhodes, Cyprus, Lebanon, Palestine, Egypt, Switzerland, Germany, Holland, Belgium—Fine accommodations—Modest rates—Register without delay.

That Wonderful Man—Commonly called the Gospel of Mark, translated by Dr. Allen—Third edition, revised—Vivid, accurate, independent, often startling—Beautiful booklet—10 cts. a copy, $1 a dozen, postpaid—Eminently suitable for study classes. Nearly 11,000 already used.

Rev. Ray Allen, D.D.
Kenmore Buffalo, N. Y.

PALESTINE SEMINAR

Third Annual American University Seminar in co-operation with the American School of Oriental Research Jerusalem, Palestine
June 24 to Aug. 25; $625. New York to New York
(Rome, Ephesus, Antioch, Damascus included)
ADDRESS: DR. ARTHUR J. JACKSON, Director Department of Religion, The American University, Washington, D. C.

THROUGH JESUS TO GOD

A PSYCHOLOGICAL APPROACH

A new course of study in monthly parts under the guidance of great teachers

75 cents

The American Institute of Sacred Literature
The University of Chicago Chicago, Ill.

INSURE WAGES

Dividends in many corporations are insured. Salaries of executives, technicians and owners are insured. Why not incomes of all workers both of hand and brain?

You say, "It cannot be done."

But it is being done by The Columbia Conserve Company of Indianapolis, Indiana. How? By the only plan that ever works—by doing it. By paying all workers who have been accepted by their fellows as honest, sincere and industrious a definite amount every week in the year. Ninety percent or more of us receive our weekly checks fifty-two times a year. The group—that is, all of us—protect each qualified worker against unemployment, accident, sickness and old age. If we act fairly toward each other we remain on the payroll until death. Do you approve of such a plan?

If so, do you care to support it by buying preferred stock in our Company, bearing 7% dividends, cumulative?

To date we have financed ourselves without asking outside help. We can continue to do so as far as soup canning is concerned. We wish to add other activities to that of canning so as to increase the number of employees working under our system. From one hundred and sixty men and women we should like to increase to many hundreds. If you are interested in learning what we have done write us for a history of our thirteen years' experiment, and for a statement of our earnings.

THE COLUMBIA CONSERVE COMPANY
INDIANAPOLIS, IND.

PAMPHLETS

The MENACE *of the* MOVIES

by Fred Eastman

10 CENTS PER COPY

$7.50 per hundred

MODIFIED PROHIBITION

by Wm. H. Hudnut, Jr.

5 CENTS PER COPY

25 or more—3 cents each

Please send remittance with order

THE CHRISTIAN CENTURY
440 S. Dearborn St., Chicago

Please send me

.....copies THE MENACE OF THE MOVIES

.....copies MODIFIED PROHIBITION

I enclose $.....

Name.....

Address.....

Dr. Campbell White Resigns Position with Church League

Dr. J. Campbell White, former head of the Laymen's missionary movement, and recently secretary of the Church league, has resigned the latter office. He will be

Special Correspondence from Japan

Tokyo, December 17.

CHRISTMAS has come to Japan to stay. The celebration has penetrated to the farthest corners of the empire. Santa Claus has become as familiar to the Japanese people as the seven gods of luck—and about as significant.

Christmas In Japan

Here in Tokyo Christmas is being observed with a commercialized abandon which rivals that of America at its worst. Christmas decorations everywhere; Christmas trees for sale at every florist's shop; Christmas sales at every department store; Christmas on the front pages of the magazines and the back pages of the newspapers—Christmas everywhere! I even saw in a tram-car the advertisement, "Take home a bottle of our fine *sake* (wine) for a Christmas present to the family." In a land already overburdened with festivals and gift-giving occasions, this increasing celebration of a foreign festival is working a hardship difficult to be borne. The public popularization of Christmas is having its effect on the Christian observance of the season. In churches and schools the worship element of the occasion is being emphasized. Even in Sunday schools and kindergartens, the first part of the usual entertainment is being given over to "worship." In a public way the churches are celebrating Christmas in a dignified, worthy fashion. On Christmas day one of the leading ministers of Tokyo is to broadcast the "meaning of Christmas" on the radio. A huge "Common People's Christmas" service of worship is to be held in the largest public auditorium of the city.

* * *

Religious Music

At this time of year one is impressed anew with the wonderful strides made by religious music during the past ten or twelve years. The Tokyo oratorio society, made up mostly of foreigners, has just presented Handel's "Messiah" in a manner that could hardly be equaled by a similar group in America, thus setting a standard for such efforts on the part of the Japanese. Professor Kioka, Japan's leading pipe-organist, a graduate of a mission school, who received additional training in music in America and Europe, is about to give a "Weinhnachts-konzert" at the German church, an event that will attract great attention. Perhaps the most significant movement in this connection is the Japanese "Oratorio Society" conducted by Prof. S. Abe, also a product of a Christian school and professor of music at the Meiji Gakuin. He has gathered together a group of Japanese boys and girls, young men and women, and is training them in music as the expression of religion. Each rehearsal, each recital, begins with scripture, hymn, and prayer. As result he has trained his chorus to give Christian oratorios with feeling and expression hitherto considered impossible in this country. The Christmas offering of this society was "Christoforus" by Rheinburger. Similar efforts are being made in dozens of school groups—particularly girls' high schools—throughout the country. It is safe to say that it is in the realm of music that Christianity is today making its greatest impression on Japanese life.

* * *

"If Winter Comes"

Japan is facing one of the most terrible winters in its history. The depth of the financial depression has, seemingly, been reached. Unemployment now exceeds the maximum ever attained in this country. Farmers are suffering from the overproduction of rice which has brought down the market price. Large quantities of the surplus have been purchased by the government and are being distributed to the poor. Suicides are increasing as the cold weather approaches. In Tokyo alone the number reached in November was around 140. Most of these unfortunates are men and women between 25 and 40 years of age, and 60 per cent of the number are from among the unemployed. Student agitation, purported to be fomented by communists, is still disturbing several large universities. For ten months, up to Oct. 31, 1,519 cases of labor disputes, involving 136,539 persons, had been reported to the home office. A severe earthquake shook the northern part of the Izu peninsula recently, completely destroying one village, causing the death of about 300 persons, rendering several thousands homeless, and ruining many recently constructed public works. Japan's cup of disaster seems to be running over! Efforts to relieve the situation and aid the unfortunate are being made. One Christian social service agency has established an original charity wood-pile. Instead of giving money to a jobless man asking for help, a householder gives him a ticket which has previously been purchased from the settlement. The applicant presents this ticket in exchange for food, bed, and a session with a buck saw. The wood is afterwards sold. Another missionary is conducting a tent village for the homeless unemployed, offering free supper, bed, and breakfast to men as long as they are out of work. Among the applicants have been several middle school graduates, and at least one university man.

* * *

Newspaper Censorship

Readers of American newspapers probably learned the truth about the attempt on the life of the Japanese premier sooner than we in Japan did. Full details of this crime, which was committed on Nov. 14, were not released until a month later. The would-be assassin was a member of the "Patriots' League," an ultra-nationalistic association, and his motive is now said to be revenge for "bringing dishonor upon the proud name of the empire in the council of nations," i. e., at the London conference. The early censored reports of the crime made interesting reading. Headlines in one Japanese paper read: "Premier Hamaguchi shot by a ——, member of a —— ——. A —— from his —— enters premier's abdomen."

WILLIS C. LAMOTT.

ordained to the United Presbyterian ministry and will accept the pastorate of a small mid-town church in New York city which has agreed to adopt his program and to become a community church with full social settlement features.

Dr. J. H. Garrison, Disciples Editor And Leader, Dies in California

Dr. James Harvey Garrison, for 43 years active editor of the Christian-Evangelist, Disciples weekly published in St. Louis, and since 1912 editor emeritus of that paper, and for two generations the outstanding leader of his denomination, died at his home in Los Angeles on Jan. 14, after an illness of many months, at the age of 88. Since his resignation as editor, Dr. Garrison had lived in California, and until recent months had contributed a weekly page to the Christian-Evangelist. During the years he had been a strong advocate of Christian union; he was catholic in his sympathies, and liberal in his religious views. Dr. Garrison was ordained to the Disciples ministry in 1868, following his graduation from Abingdon (now Eureka) college. He held but one regular pastorate. He was the author of many books, a number of them being of devotional character: "The Heavenward Way," "Half-hour Studies at the Cross," "Alone with God," "The Old Faith Restated," "Helps to Faith," "The Story of a Century," etc. About three years ago he wrote his autobiography under the title "Memories and Experiences." Dr. Garrison's son, Dr. W. E. Garrison, is literary editor of The Christian Century.

New Minister for Brooklyn Congregational Church

The Church of the Pilgrims, Brooklyn, N. Y., has as its new leader Rev. John C. Walker, former assistant minister of First Congregational church, Montclair, N. J. Dr. Walker has a doctor's degree from Edinburgh and a master's degree from Union seminary.

Los Angeles Disciples Lose Leader by Death

Rev. Meade Dutt, minister of the University Christian church, Los Angeles, died Dec. 30 of a paralytic stroke. Mr. Dutt had made preparations for his Sunday sermons, but was suddenly stricken on Saturday evening.

Miss Maude Royden Resuming Her Ministry

Miss Maude Royden, the world's most famous woman preacher, who several months ago suffered a breakdown in her health, has been spending an extended period in Egypt, and is greatly improved. She expects to resume her ministry at Eccleston Guildhouse, London, Jan. 25.

Death of Redlands University Bible Teacher

Dr. Sheldon W. Cummings, head of the Bible department in Redlands university in California, died Jan. 1, following an operation. Dr. Cummings formerly held pastorates in Lowell and Boston.

A Record Baptist Pastorate

Rev. A. W. Rogers has completed 25 years as pastor of Emmanuel Baptist church, Schenectady, N. Y. During his service he has welcomed more than 1,300 persons into the membership of his congregation.

Dr. H. E. Jensen to Leave Missouri For Duke Professorship

Dr. Howard E. Jensen, professor of sociology at the University of Missouri, has been appointed to a professorship in sociology in Duke university, beginning next September.

Garrett Institute Will Instruct In Religious Drama

The faculty of Garrett Biblical institute, Evanston, Ill., have secured the services of Mrs. A. Starr Best, who began the religious drama movement in this country, to instruct student pastors of the school in the elements of religious drama. Mrs. Best is internationally known as the founder of the Drama League of America.

For the Advancement Of Atheism

It is reported that the American Association for the Advancement of Atheism, which has branches in all the large cities of the country, now has a membership of 10,000.

BOOKS RECEIVED

Zoom! by George R. White. Longmans, $1.50.
Paradoxy, by Richard Rothschild. Smith, $3.00.
Primary Music and Worship. Presbyterian Board of Christian Education, $1.25.
Frequent Fallacies, by William H. Moore. Christopher, $1.50.
Prayers for Various Occasions and Needs, by Francis Greenwood Peabody. Houghton, Mifflin, $1.50.
Labor and Coal, by Anna Rochester. International, $1.00.
Labor and Lumber, by Charlotte Todes. International, $1.00.
Labor and Textiles, by Robert W. Dunn and Jack Hardy. International, $1.00.
Seekers of Light, by Clarence W. Cranford. Judson, $1.25.
Cadet Stephen, by Alice Pickford Evans. Judson, $1.25.
Living Bible Stories, by William J. May. Abingdon, $1.50.
Ancient Fires on Modern Altars, by Adna Wright Leonard. Abingdon, $1.50.
This New Education, by Herman Harrell Horne. Abingdon, $2.50.
Friends of God, by Costen J. Harrell. Cokesbury, $1.00.
Studies in Power, by Henry M. Edmonds. Cokesbury, $1.75.
Men of the Great Redemption, William L. Stidger. Cokesbury, $2.25.

Willett, Clark & Colby Books

At NEW Prices

THE BIBLE THRU THE CENTURIES: H. L. Willett
The one book that covers all phases of information concerning the making, the contents, the present-day interpretation of the Book of Books.
(*Former price* $3.00. *New price* $2.50)

POEMS OF JUSTICE: Thos. Curtis Clark, Compiler
For an age like this, the anthology is something of a new social Bible. The stirring messages of the great poets, mostly of modern times. These 350 selections will illumine sermons for wise ministers. "The book will live for a generation," says Halford E. Luccock.
(*Former price* $2.50. *New price* $2.00)

THE UNITED STATES OF EUROPE: Paul Hutchinson
A succinct, readable account of a great movement toward a united world. For the facts, interestingly presented, *this* book.
(*Former price* $2.00. *New price* $1.00)

THE SCANDAL OF CHRISTIANITY: Peter Ainslie
The leader among the prophets of Christian unity calls to a new day of understanding.
(*Former price* $2.00. *New price* $1.00)

CATHOLICISM AND THE AMERICAN MIND: W. E. Garrison
Dr. Garrison, leading American authority on Catholicism, asks and answers the questions always being asked concerning the beliefs and practices of Roman Catholics.
(*Former price* $2.50. *New price* $1.00)

STRAIGHT ANSWERS TO LIFE QUESTIONS: Copeland Smith
For ministers who conduct a question-and-answer half-hour, and for laymen who have personal problems, an invaluable volume.
(*Former price* $1.50. *New price* $1.00)

COMMUNITY CHURCHES: David R. Piper
The whole story of the community church movement, and suggestions as to *how* the most successful of such churches have been organized and conducted.
(*Former price* $1.50. *New price* $1.00)

TINKER AND THINKER: JOHN BUNYAN: W. H. Nelson
A vivid, colorful presentation of one of the most thrilling biographies.
(*Former price* $1.50. *New price* $1.00)

THE THIRD WEAVER: Emily Calvin Blake
American fiction: without sensational qualities but true to human life and personality.
(*Former price* $2.00. *New price* $1.00)

CHRISTIAN HUMANISM: Russell Henry Stafford
One of the best of recent volumes, setting forth just what modern humanism stands for.
(*Former price* $2.00. *New price* $1.00)

WHITE PEAKS AND GREEN: Ethel Romig Fuller
Poems of mountains, hills, gardens, people. Poems you'll like. Beautifully printed and bound.
(*Former price* $2.00. *New price* $1.00)

PURSUIT OF THE FLYING BABY: Fred Eastman
A delightful story of children. Has some of the fascinating qualities of the famous "Alice in Wonderland."
(*Former price* $2.00. *New price* $1.00)

TWENTIETH CENTURY LOVE POEMS: C. M. Hill, Compiler
200 modern love poems by such authors as Sara Teasdale, Edna Millay, Angela Morgan, Elinor Wylie, Sandburg, Tagore, Untermeyer, Yeats, Frost, etc. The book is beautifully printed and bound.
(*Former price* $2.50. *New price* $1.00)

WILLETT, CLARK & COLBY
440 S. Dearborn St., Chicago
Please send me
.....
.....
.....
.....
.....
My name.....
Address.....
.....
.....

This book will aid you in your Lenten plans

THE PASSION WEEK

PASSION WEEK, DAY BY DAY
A HANDBOOK FOR MINISTERS
LAYMEN, *and* STUDY GROUPS

by Walter E. Bundy
Professor of English Bible
De Pauw University

This book does not state or attempt to solve the critical problems arising from the Gospel accounts of Passion Week. Nor does the interest lie in various theological interpretations of words and incidents of the closing days of Jesus' earthly life. The book has as its purpose to apprehend the human, dramatic and religious elements that go into the making of the story. Passion Week presents a dramatic story, moving, full of action, tense in its emotions and events. The reading of the book offers a vivid background for Lenten study. *This book has been widely reviewed and approved.*

The Christian Leader: "An admirably clear and comprehensive account. Gives the result of modern scholarship in its bearing upon the final week of the Master's life."

The Methodist Review: "Valuable to ministers and students who have achieved a high sense of the historical value of the Gospels."

The Crozer Quarterly: "As a simple interpretation of the parallel accounts given in the synoptics, together with the additions that are found in the Fourth Gospel, it could scarcely be better done."

◆ ◆ ◆

Church Management: "The book is exactly what it is intended to be—an incentive to keener study of Jesus' last week."

Church School Journal: "A valuable help to pastors and church school workers in the preparation of Passion Week programs and services."

Reformed Church Messenger: "A remarkable account of the 'human tragedy' enacted in Jerusalem around 30 A. D."

The Oakland Tribune: "As an inspirational book to stimulate Bible reading, it will find a ready welcome." **($2.00)**

◆ ◆ ◆

Other W. C. & C. Books

Magnificent Obsession

Lloyd C. Douglas—"Douglas can create situations of dramatic intensity, and he can weave his people and incidents into a plot which is a going concern right up to the last page. If it were a play, I would say that it was good to the last drop—of the curtain."—*W. E. Garrison in The Christian Century.* ($2.50)

Two-Minute Stories

Carl S. Patton—These 50 or more stories have been put to the test of telling them to audiences of boys and girls, and they go over. The point of the story usually thrusts itself into the mind in an unexpected manner. ($1.25)

Perpetuating Pentecost

John M. Versteeg—The bane of church work is that it is seasonal. Here is an antidote for that disease. Dr. Versteeg appeals to the heroic spirit in the church—not for a season but through the entire church year. Nothing is more needed, he says, right now than the ancient challenge to the instantly heroic. ($2.00)

Tents of the Mighty

Donald Richberg—A realistic chronicle, by a lawyer of national fame, of years of intimate encounters with Roosevelt, Insull, Jane Addams, La Follette, Bryan, Darrow and many others in the strangely mixed field of national life. ($2.50)

W. C. & C. Books can be obtained from booksellers or from the Publishers

WILLETT, CLARK & COLBY
440 S. Dearborn St., Chicago 200 Fifth Ave., New York City

and don't overlook Richard Roberts'

The Spirit *of* God *and the* Faith *of* Today

The book is precisely what the title implies. In scholarly and reverent manner, Dr. Roberts harmonizes some of the vital experiences of religion with the workings of the modern mind. He makes clear what the modern man is able to believe regarding "The Spirit of God." NOT a theological treatise, for ministers only, but a book that thoughtful laymen will enjoy. **($2.00)**

Willett, Clark & Colby, 440 S. Dearborn St., Chicago.
Send me
☐ The Passion Week
☐ Spirit of God and Faith of Today
Also: .....
.....
.....
.....
.....
My Name .....
Address .....

CHICAGO PRINTERS, INC.

ISSUE 3

PART 2

XUM

The
CHRISTIAN
CENTURY

In Two Parts—Part Two

Human Relations

containing reports of addresses given at recent conferences for the promotion of understanding and good will between

Catholics, Jews and Protestants

by

Felix M. Warburg
John Haynes Holmes
Reinhold Niebuhr
William H. Kirkpatrick
Newton D. Baker
Father George S. Bull
Joseph M. Proskauer
Solomon Goldman

and others

Vol. XLVIII January 21, 1931 No. 3

XUM

Human Relations

STUDENTS of human society tell us that as bees may be called hive-builders so men and women may be called "culture-builders." There appears to be a *drive* in the protoplasm of most normal persons to work for and to develop the civilizing process into which they are born. Human relations would be a relatively simple matter if all were born into the same civilizing process, but that is not the case. Society is made up of many contrasting cultural groupings. Each culture-group is moved to express with some degree of uniqueness the knowledge, ideals, joys, and scruples which belong to it.

Moreover, anthropology describes definite laws of cultural behavior, as actual in human relations as is Boyle's law in chemistry, or, the law of gravity in physics. Two of these laws run: (1) Every individual is bred in a cultural group whose superiority he firmly believes in, and for whose continuity he would die; (2) An irrepressible life urge impels individuals in every growing culture-group to help make that group pervade human civilization. These forces at play in the culture-groups comprising civilization cause human conflicts. Not all conflicts are unfortunate, for progress emerges from the competition of ideas and values. While we should not expect nor desire the enervation of assertive cultural loyalties — however they may conflict with our own—we can learn that other groups, nations, and races are prompted by feelings like our own, and with that knowledge learn how to live satisfactorily with people of other cultures. Only in this way can mankind out-mode war, race rioting, and interreligious arrogance, mistrust, and persecution.

It is as contrasting cultures that this supplement of The Christian Century studies human relations between Protestants, Catholics, and Jews. The materials are contributed by participants in three recent sessions of the National Conference of Jews and Christians, namely, the Baltimore seminar, the Northwestern parley, and the New York seminar, all of which convened toward the close of 1930.

Everett R. Clinchy

Who's Who Among the Contributors

SOLOMON GOLDMAN is rabbi of Congregation Anshe Emes, Chicago.

Father GEORGE S. BULL, S.J., is at Woodstock college, Md.

SAMUEL MCCREA CAVERT is general secretary of the Federal Council of the Churches of Christ in America.

FELIX M. WARBURG is a banker, and a leading layman in Jewry.

ELMER E. BROWN is chancellor of New York university.

Mrs. ESTELLE M. STERNBERGER is executive secretary of the National Council of Jewish Women.

JOHN HAYNES HOLMES is minister of the Community church, New York.

REINHOLD NIEBUHR is professor of applied Christianity, Union Theological seminary, New York.

Justice JOSEPH M. PROSKAUER is counselor at law and an outstanding Jewish layman.

NEWTON D. BAKER, ex-secretary of war, is an attorney in Cleveland; co-chairman of the National Conference of Jews and Christians.

WILLIAM HERD KILPATRICK is professor of philosophy of education, Teachers college, Columbia university.

HORNELL HART is professor of sociology at Bryn Mawr college.

ROGER W. STRAUS, business man and president of the National Federation of Temple Brotherhoods, is co-chairman of National Conference of Jews and Christians.

Part Two

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLVIII CHICAGO, JANUARY 21, 1931 NUMBER 3

Judaism as a Culture

By Solomon Goldman

GROUPS are jealous of their personality, their distinctiveness. They strive to live their lives. They have unique assets, language, art, and ideals, which they feel ought not to perish from the face of the earth. They battle for existence, for historic continuity. They set up barriers between themselves and others, they anathematize intermarriage, ridicule foreign gods, shun the exotic and zealously guard the native. In their mores and folkways, in their institutions and ideals they see the avatar of a god or gods, they recognize the spirit of progenitor and patriarch. The world sneers—separatists, legalists. Indifferent to the howling of the mob, they persist—they save their individuated group life. The fight is won not by numbers. The survival of a species of family depends, as Geddes and Thompson say, not primarily on quantity but quality. The future is not to the most numerous peoples but to the most individuated.

Inheritance

The personality of a group is synonymous with its social inheritance. Inheritance is an unbroken sense of continuity. It is what James described as the stream of consciousness. It is lodged in the memory; it is a consciousness of oneness with those that came before us. Jews are the children of Abraham, Isaac and Jacob; the disciples of Moses, Isaiah, Hillel; the heirs to Bible and Talmud. We wept at the streams of Babylon, burned at the stake in Spain, and vegetated in Europe's ghettoes. *We*. We remained one. We preserved that elusive something which unites in the individual the child and the man. It is this something that makes Einstein and Moses kin. It is not their common belief in monotheism. Were it so, Iknahton, the Egyptian, could claim kinship. What Moses and Einstein share is Jewish individuation, Jewish personality. This we safeguarded for four thousand years, a tremendous feat, a glorious achievement. Would that the Greeks had been vouchsafed the privilege of continuing their history unto this day. "It takes an endless amount of history," observed Stuart P. Sherman, a distinguished American critic, "to make even a little tradition, and an endless amount of tradition to make even a little taste, and an endless amount of taste, by the same token, to make even a little tranquillity."

Failure of Assimilationist

Now comes the assimilationist and keens over the living Jew. He is saddened by this stubborn refusal to give up the ghost or turn Turk. He neither possesses the acumen to understand Israel's irresistible will to live nor the sensitiveness to appreciate the tragic grandeur of this prolonged drama.

It will be argued that it is only a humane act to suggest disintegration to the Jew. For centuries he has been the scapegoat of the nations. To this day he is a victim of social prejudice, religious libel, economic boycott, and bloody pogrom. Why shall he bear it all? Unfortunately, the Jew who has been the greatest victim spurns such sympathy. He does not feel that property ought to be destroyed because there are thieves. He recommends a psychiatrist. The Jew does not feel that he ought to become a Nordic or a Slav merely because they have been his tormentors. He urges common sense and good manners.

But is not universalism an ineluctable fact? stresses the quasi-liberal. Is not assimilation the Juggernaut before whom Nordic and Slav and Hebrew alike will perish? Will not science ultimately bring the world together? Is not the fusion of cultures inevitable with the progressive spread of aviation, radio, television, and a score more of such unifying inventions? For the present the evidence seems to be in the direction of the continuance of national groups. Throughout the world there has been an awakening of nationalities. Convulsed in the grip of mightier powers for generations, they are now straining for freedom and

breath. Again they are seeking to regain their individuation, to teach their children once more the mother-tongue, to acquaint them with their past, and to vest them with a love for their own. The battering rams of self-determinism are making huge dents in the walls of imperialism. The most rabid imperialist will not dare to insist that political allegiance demands cultural submission. To deny to a people to be itself, is not only bad morals—it is dangerous politics. The reader need not be burdened with examples. The intelligent man cannot be unaware of what is happening, let us say, in the British empire.

What of the Melting Pot?

Here in America, we will perhaps be put to the test first as to whether universal assimilation—as in contrast with cultural individuation—is to come. We are, indeed, living in a melting pot. In a *mishmash* it is difficult to preserve spiritual, cultural, or esthetic values. At least, just now such values are not popular with us. The pursuit of comfort and excitement have taken hold of all of us. Industry, commerce, the machine, are grinding man to pulp. We have become standardized, uniform, 100-percenters. To think or act differently from those about us is the most unpardonable offense.

We do not yet enjoy the benefits of a democratic form of government, but all its curses have already been visited upon us. The majority has become deified. And, if we may be permitted to paraphrase Aristophanes, excellence is no longer king, Demos or his sycophants rule the world. Minorities with us are regarded as abnormal. We regard them as subjects for psychoanalysis, ridicule, suspicion, and social ostracism.

The Jew and America's Future

The Jew here encounters the most formidable foe and gravest challenge. Will he pour out four thousand years of history for the delights of the material and the blessings of the stereotype? For centuries he stood like Gibraltar, a bulwark against dissolution. Will his memory now be shattered and his personality dissolved? Or will he see his duty and privilege? Will he again seize this golden opportunity to help give some color to this meaningless, monotonous uniformity of American life? America needs tradition, cultural values, personalities. Will the Jew help supply that need?

The American behavior pattern is still in the weaving. America, in spite of some European tourists, has not yet come of age. How many centuries will it yet take to assimilate the millions of colored people in our midst? The most daring prophet, Professor Boas, is allowing a considerable span of time. How long will it take for the mountaineers to view life with the eyes of Greenwich village or vice versa?

Into what shall the Jew assimilate? "Think of the time and trouble nature has spent in building up her distinctive human types," wrote Sir Arthur Keith. "Is it fair that her careful handiwork should be rashly undone?"

Catholicism as a Culture

By George S. Bull

CATHOLICISM is not merely a creed, it is a culture! I mean that it is not merely a set of propositions which have to do with religion directly, and in the strict sense of the word, but it is an attitude towards life as a whole. If a man is a Catholic, he is so not merely on Sunday, nor when in church, nor when giving his ideas about such things as the pope or the Bible, the mass, or salvation, or Christ; but also when he is discussing Homer, or Dante, or Oscar Wilde; or building a cathedral, or attending the opera, or buying stocks. In a word, there is no activity into which the spontaneous reactions, which are peculiar to him because he is a Catholic, do not come.

Catholicism in the Middle Ages

Now, this was always true. But what was not always true—yet is true today, and is one of the great causes of misunderstanding—is the fact that Catholicism as a culture is no more the culture of the modern world than, as a religion, it is the religion of the modern world. Catholic and non-Catholic today do not differ on the detail of dogma; they differ on life! Failure to recognize that the reformation ushered in a new culture as well as a new religion is one of the big sources of misconception today.

It is comparatively easy to realize that Catholicism in the middle ages was a culture and not merely a creed, for it has left the embodiment of its view of life in its own distinctive art, its own distinctive literature, its own philosophy, its own architecture. Dante and Fra Angelico, Chartres and Rheims only body forth in the realm of the esthetic that same fundamental approach to life which Aquinas couched in the explicit affirmations of the syllogism, and these creations, whether of beauty or of pure intellect, were but the lives of the men of that day refracted through the medium of genius. But what is *not* easy to realize is that that attitude towards life is to be found in our midst today. It is not easy to remember that twenty million Americans hold in the 20th century substantially the view of life which Dante held, or Francis of Assisi.

There are two traits of the Catholic attitude towards life that not only beget misunderstanding between Americans who are Catholics and those who

are not, but that also are the prime reasons why Catholics cannot get themselves understood in the modern world. Those two traits are totality of view regarding life, and "other-worldliness." I do not think anyone who has even a casual acquaintance with Catholicism will have any difficulty in accepting totality of outlook as characteristic of Catholics. The 20th century Catholic looks out on the world today very much as did his fathers of the middle ages. Unity and totality were the marks not only of medieval thought but of medieval life.

> . . . there was one system of education for princes, lords and clerks; one sacred and learned language, the Latin; one code of morals; one ritual; one hierarchy, the church; one faith and one common interest against heathendom and against Islam; one community on earth and in heaven,—and one system of feudal habits for the whole west. (De Wulf, Philosophy and Civilization in the Middle Ages, p. 131.)

Now if that unity and totality have passed from the civilization in which we now live, they have not passed from Catholic thinking on the fundamentals of existence. Catholics still believe that every sphere of human life is related essentially to every other, and that in the conscious and deliberate activity of man there is no action which can be evaluated as an absolute entity—isolated, that is, from the central fact of man's relation to the rest of the universe. This very tendency to totality sets the Catholic at odds with the whole modern outlook on life.

Modern Thought Departmentalized

For it is clear, I think, that modern thought, like modern life, is departmentalized. Our institutions in this respect only reflect our thoughts. The dominant ideal is separation: separation of church and state; separation of religion and education; of science and philosophy, even of religion and morality. And what is true of the world that modern man has made, is also true within the microcosm of modern man himself. He tries to live as though his social nature were one thing and his individual nature another; as though his life were set like concrete in so many molds; as though there were compartments for his thoughts, his emotions, his actions, like the divisions in his desk.

We have, then, the antithesis of totality versus sectionalism or departmentalization, in the outlook on life. We have also the antithesis of other-worldliness versus worldliness. I do not mean to say that Catholics alone believe in a world to come. But I think I am safe in saying that, as compared with the modern culture, the idea of the other world looms larger in the Catholic view.

It seems to me that non-Catholics are affected, to a large extent, by the very lack of orientation to life which I mentioned just above. The non-Catholic attitude is something to this effect: "We are sure of what we have. We are not sure (not *so* sure, at any rate) of what is to come. Let us appreciate the present, then, while we have it. Doubtless, there is another world—but let us make this one a better place to live in." Whereas the Catholic view is that the thing of ultimate importance is not here but hereafter, and, in fact, that this world has genuine value only in so far as it leads to the next.

Causes of Misunderstanding

We know upon what little things misconception may sometimes turn. I can come to like or dislike a man merely from the poise of his head or the manner of his walk. I once heard Major-General Sir Frederick Maurice tell a group of American students at Cambridge university that during the war he had found American soldiers definitely at odds with English soldiers because, as one chap expressed it, "them fellers drinks tea."

Catholics insist upon their own schools because totality of outlook is fundamental to a Catholic's view of life. It may be wrong to take it for granted that life cannot be departmentalized—though, of course, being what I am, I am sure it is not—but when a non-Catholic perceives the background for my point of view he sees my sincerity. The clash between the Catholic and non-Catholic on other-worldliness is illustrated in the question of birth control. The modern multiplies reasons to show that birth control will aid temporal happiness (I, of course, do not think it true), and the Catholic goes on thinking first of eternal happiness. A non-Catholic may not agree with me, but if he knows my general outlook on life he will see that my attitude on birth control is not superstition, but fits in with a general scheme of life. Realization of backgrounds like this may make it easier to be tolerant toward a culture other than one's own.

Protestantism as a Culture

By Samuel McCrea Cavert

THE first and most accurate answer to the question, "What makes me a Protestant?" is that I was born that way. Before I exercised any deliberate choice I participated in the life of a Protestant family and was taken to a Protestant Sunday school and a Protestant church. If I had been born in the house next door on the south, I should doubtless be a Catholic today, or if born a block further west, a member of the synagogue. I am a Protestant in very much the same way that I am a democrat—as the result of a heritage and an early training that gave me a mind-set in those directions. In this sense I am a product of the conditioning forces within Protestantism as a culture, and my attitudes in all sociological areas are more or less influenced by the social group in which I was reared. To be sure, when one begins to reflect on things, he has to decide for himself whether he will go on in the paths in which his feet were early set.

In the relationships of Jews, Catholics, and Protestants as cultural groups, religious symbolism plays a part. The chief factor which distinguishes Christianity from other religions is the place Jesus holds in the

reverence of his followers. To me, Jesus is God as nearly as God can be expressed in human form. The God I believe in and the God Rabbi Goldman believes in, are really the same God; we use different symbols. The symbol that means the most to me is the life of Jesus. Differences in the expression of religion between Jew and Christian do exist, and it is important that we understand one another, appreciate the vitality and power each group finds in its own symbols, and respect each other's right to his own convictions.

The chief factor which distinguishes Protestantism, religiously, from other forms of Christianity, such as the Roman Catholic or the Eastern Orthodox, is the emphasis on democracy and freedom in religion. To non-Protestants this often seems to mean lack of efficiency and unity in organization. The criticism is not without force, but the Protestant still feels that, just as he prefers to live under a democratic government, even though a dictatorship like Mussolini's might afford quicker results, so also in religion he is willing to pay whatever price freedom costs.

Differences and Agreement

There are important religious differences between Jews, Catholics, and Protestants which should not be obscured. To recognize these differences clearly and to respect them is essential to real understanding. At the same time, there is a large area of common agreement. The fundamental thing which makes me a Protestant today is my faith in the spiritual meaning of the universe, as over against all materialistic and mechanistic interpretations of life. And exactly the same consideration may make another man a Catholic and still another man an adherent of Judaism. From this angle of approach, Protestantism is best thought of, not as a protest against other religious views, but as one of the great forms of affirming that faith in God which is the heart of all vital religion.

Lessing's immortal story of Nathan the Wise sums up this point of view. In a conversation between a Jewish merchant and a Christian monk, after the Jew, Nathan, has recounted his forgiveness of a cruelty done by a Christian and his tender care of a Christian child, Lessing makes the monk say, in surprise: "Nathan! Nathan! You are a Christian! A better Christian never lived!" To which Nathan replies: "The very thing that makes me seem Christian to you, makes you a Jew to me!"

Common Denominators

By Felix M. Warburg

THIS study of human relations between Protestants, Catholics, and Jews purposes to develop better understanding, more intelligent appreciation, and a friendlier cooperation of cultural groups living creatively in a democracy. The points of contact where people of every denomination and every race can meet are many and are increasing daily. There are, for example, educational, social welfare, artistic, and political endeavors in which all groups are deeply concerned. Furthermore, bridges are being built over which friendly communication between cultures takes place. On one occasion at the University of Jerusalem a Dominican priest and a Moslem Arab joined me in the reading room, and Chancellor Magnes pointed out how conferences built bridges right there at the fountain head where our religions started. In this collection of papers we can discover many common denominators to figure with in an attempt to get together and fight stupidity.

The previous papers by Rabbi Goldman, Father Bull, and Dr. Cavert indicate the consciousness of culture in Jew and Christian alike. The following essays locate and differentiate the conflicts between our cultural groups, and attempt to get at an understanding of each other as they attempt to build bridges of approach to the problems of human relations between Protestants, Catholics and Jews.

Science's Service to Religious Unity

By Elmer E. Brown

THIS symposium is not meant for debate upon theological differences, but rather, taking those differences and other differences for granted, it proposes to discuss the ways in which fellow citizens may associate in daily life with mutual respect and mutual understanding. There are two considerations underlying such relationships. On the one hand, there is our common spiritual heritage from the past, and, on the other hand, our common subjection to the sweep of modern science.

That old Palestine, with its clouded and circled outpost of Mount Sinai—is it not the spiritual fatherland of all our western world? All of us Americans, of all confessions here represented, no matter how far we may have wandered geographically, nor how much farther we have wandered intellectually, have that within us which had its source in Palestine. So in our relations one with another, whether singly or by groups, we should sense an undercurrent not only of common humanity but of common intimations of divinity, faintly recognized perhaps, but inescapable.

Science and Faith

At times, moreover, in individual relationships, this undercurrent will rise to the surface in full con-

sciousness, prompting us to live and act as members of a spiritual brotherhood. On the other hand, we have, all of us, been caught up in the rising current of scientific thought. With some, who are outwardly or traditionally related to this or that or the other historic religion, all religious allegiance has been actually renounced. Science dominates the scene for them so far as any serious thought is concerned. But even the most orthodox find themselves inevitably under the scientific influence. The instruments of applied science are all about them. They make use of the telephone and the electric light, they are protected by antiseptics, their eyesight is scientifically conserved, and when they look aloft and see airplanes in their sky they cannot fail to know that the stars beyond are measured, assayed and weighed by the instruments of astronomic research. Having this experience, they are aware, even if insensibly, that their world is in the process of rediscovery by scientific method.

We are reminded here of the German saying, "Die glaube trennt die völker, die wissenschaft vereinigt sie," which I might paraphrase in "Our faiths divide us, our science brings us together." It is a great gain for our modern world that science in all lands compels us to think the same thoughts, so far as a great part of our objective knowledge is concerned. In so doing it clips away some controversial fringes of our theological systems. That is another great gain, particularly as much of the bitterness of theological difference in the past has centered in these incidentals which were held passionately because insecurely.

Shifting of Emphasis

But, I think, another and more important result is emerging; so gradually is it emerging, indeed, that we are scarcely aware of the change. There is coming to pass a shifting of emphasis in all of our religious systems. "And what is life, but emphasis?" as my colleague, Prof. Fuller, remarks. I suspect that it is essentially the same shifting of emphasis that is going on in all of these religious systems, although more markedly, maybe, in some than in others. There is less stress upon differences which may conceivably come under the determination of competent scientific knowledge; and, concurrently, there is more stress upon those sentiments, those aspirations and acceptances which are peculiarly religious.

It has been said of late that the greater stress is falling upon the moral aspects of the religions concerned. That will not cover the case if the word "moral" is used, as it is too commonly used, as representing simply a schematic arrangement of virtues and vices, of commands and prohibitions. What is essentially moral—and there we come to something that is essentially religious—is to be found in the motives, the emotions, the loyalties, the convictions which give color and vitality to your moral scheme. In this sense, what is going on is undoubtedly a shifting of emphasis toward the moral side of our religious thought.

Vital Elements of Religion

So, while science is in truth bringing men nearer together, it is doing this not so much through its formal unification of knowledge as through its effect in driving the religions back upon the vital elements of religion. It does not follow that we are to reach the better understanding which we seek through a blotting out of religious differences. The true Americanism welcomes differences as evidence of personality and sincerity, whether in individuals or in groups of individuals, small or great. If those who differ can find higher ground for harmonious action, the honest differences are to be prized. Society is enriched by a multiplicity of type and opinion. The deadening hand of sheer sameness is kept at a distance. The differences may be disturbing at times, threatening even, irritating, confusing, and futile; but they heighten the zest of social life, and in search for higher ground on which we may work and play together we have some of the most enlivening occupations that our times afford.

Specific Problems in Cooperation

By Estelle M. Sternberger

IF we accept the tradition of the Bible that we are all descendants of Adam and Eve, or if we believe that the human race has a common ancestry and our various racial and religious groups today represent important emergents within the human mutation in universal life, an overpowering sense of kinship and unity ought to animate us that would make us more tolerant of difference in thoughts and customs and manners and so outmode the fanaticism, bigotry and prejudice that make us seem like the creatures of a thousand or more distinct gods who view our distinctive ways of life from their heavenly abode and bet on their favorite sons to win. Our obligation is to work on the problems of human relations. Among the more serious problems which call for solution are the following:

1. Prejudices that arise in our political relations which urge us to circulate stories of prejudice against office-seekers of a different religious profession. It should no longer be a question of debate whether it is advisable or safe to elect a man or woman to a certain office in the city, state or nation, because he happens to be a member of a particular faith; and yet that prejudice is recurrent in our land. When Wil-

liam Howard Taft was the presidential nominee, the fact that he was a Unitarian was exploited in literature distributed during the campaign. What occurred during the campaign of Alfred E. Smith is too familiar a story to require any extended reference on my part. In the town of Windsor, Canada, a Jew has just emerged victor in an election for mayor after a scathing campaign that sought to urge his Jewishness as a derogatory fact.

Prejudice and Livelihood

2. The prejudice that interferes with the opportunity of human beings to earn their livelihood. In this problem we have reference to the vocational discrimination that is unfortunately exercised on the part of employers. We must analyze this problem and see what counsel we can give to those who can wield an influence in these situations so that the problem might be eliminated. I know of a young law graduate who ranks second in one of the outstanding schools of the United States, a man of unusual refinement and noblest personality and qualities, who obtained an interview with the head of one of New York city's largest law firms. When he asked the young man how long his people had been in this country and when had they come, the young man answered, "They came in 1600." Even that did not satisfy him, and his answer to the young man was, "I couldn't employ you anyhow. Your people lack a sense of proportion."

I can also cite the instance of a Jewish office service firm, established by a Jew, who employs a Jewish woman as personnel director, who said to a young woman that they could not accept her nor place her because Jews are not wanted and their clients in no instance will have a Jew or Jewess.

3. The problem of discrimination in our educational institutions. We can make a vital contribution toward the crystallization of the American soul and mind out of the diverse elements that now constitute the American people if we will set ourselves to the cure of discriminating practices among colleges and universities and on the part of private schools. Though we may regard private schools as a law unto themselves, we can indicate to them that by virtue of their institutions existing in the United States they are in a measure responsible for the type of mind and thinking that shall be contributed by the schools toward the development of a unified American people.

I am told that a secretarial school in this city which at one time did accept many young Jewish women no longer will accept them because of their slogan, "A position for every student," and they can no longer place Jewish girls in jobs, therefore they do not admit them to this school.

4. The problem of maligning the religion of one another. In this connection we might with profit study the material published in The Christian Century for May 14, 1930, entitled, "The Borderland of Prejudice." There is, also, the Data Book published 1930 by the National Conference of Jews and Christians. Our most fruitful field for the elimination of such misunderstandings of one another's religion is through the careful study of the textbooks we place in the hands of our children in our religious schools.

What Religious Education Seeks

It is our belief that we have already arrived at the day when we are no longer interested in imposing our specific set of doctrines on other men, women and children who follow a different religion. We should be intent upon raising a generation that shall have breadth of understanding and a generation that shall develop its methods of cooperation with one another, however different their religious faiths, without the hindrance of prejudice inherited from the past. Our children will bring the refreshing winds of truth into our communities if we will not insist upon poisoning their minds with the hatreds which we developed and which we, for some reason or other, found necessary in our service of God.

There is another aspect to this problem, that of forcing a minority to accept the religion or religious customs of the majority. We have yet to reach the day when church and state are so completely separated in our land that Christmas exercises, in which Jewish children can hardly avoid participating, will no more be held in public schools that should be completely non-sectarian in their movement.

Converting Our Emotions

By John Haynes Holmes

EVERY prejudice of every kind, to my mind, is nothing but a conditioned reflex created by the educational influences of our society, in the home or in the church or in the community at large. We are simply victims of our environment, victims of the wrong education that in one way or another has been forced upon us. I believe that it can be scientifically demonstrated that human nature is born into the world without a fear or prejudice of any kind against any type of humanity living in this world.

One of the most conclusive as well as one of the most beneficent facts that the psychology of our time has given to us is the fact that the human being is born without fear of any form of life, and without prejudice. Every fear, every prejudice, every action, friendly or unfriendly, that we have within our hearts is a feeling or a reaction that has been artificially created within us by the influences that have been brought to bear upon us. Prof. John B. Watson is wrong on more than 50 per cent of the things that he

submits to us for our acceptance, but I believe that he is absolutely 100 per cent right when he says that he can take any child and make that child fear or hate or shrink from any form of life, and make that child, also, to love and embrace and adore any form of life.

Child Conditioning

No child, for example, was ever born afraid of a snake. If the child has not been spoiled, he will take a snake into his arms just as quickly as he will take a rabbit into his arms. The snake complex is something that is artificially created within us, either by direct teaching or by the unconscious or semi-conscious reflexes of the bodies of the parents. You know how Prof. Watson has taken a child, again and again, in his laboratory and, by the processes of some of the most interesting experiments I have ever studied, taught that child equally to fear the snake and the rabbit, and then, after he has established that conditioned reflex within the child, has proceeded by the same methods reversed to disestablish the reflex and, in course of time, to make the child have exactly the opposite attitude toward both the snake and the rabbit.

That is the explanation of how we feel towards men. That is the reason that we have these attitudes towards black men and yellow men and Jews and Catholics and various other groups of people in the world. Every one of us walks around with the reflexes that have been conditioned within us in the years of our sensitive, impressionistic reactions upon the world. The great mass of unhappiness that is now present in the hearts of men based upon this fact that they cannot get along one with another, is, scientifically, to be traced back to this kind of experience.

The demonstration of this psychological reality today is within my own life. I was brought up as a child in my unconsciousness, and later in my consciousness, not to have any prejudice at all (the question was never raised in my family) about one great mass of men and women who labor today under the most terrible burden of prejudice of any people living in the world—the Negroes. On the other hand, more or less unconsciously, I found myself as a boy living in a world where there was a very strong prejudice against another group of people, the Catholics. I therefore grew up into my years of early manhood with my mind and my heart absolutely empty of any prejudice against this first group of which I speak, and my mind and my heart having this other prejudice—from which I have had to get rid by the process of disestablishing or unconditioning the reflex that was there.

Boyhood Experiences

I was reared in an abolitionist family in the city of Boston. Into that family, the home of my grandfather, Negroes were always received as guests of honor. I cannot go back far enough in the memory of my life to the time when I did not see black men and black women sitting at my family table, sleeping in our family beds, sitting in our family parlor, joining intimately, man to man and person to person, in the life of the family. I never knew that there was such a thing as prejudice in the world against Negroes until I went to college.

On the other hand, I know what prejudice against the Catholics means. I was brought up in the midst of that prejudice, in eastern Massachusetts; and I cannot find a time within my experience when I did not hear the Catholics more or less denounced or slandered or villified. That was not the crime of my own family. It happened that we were living in the vicinity of the city of Boston, when I was a child, in the midst of the American Protective association agitation. That great wave of hatred against the Catholics was, perhaps, the fiercest thing that ever swept any particular part of this country. In the neighborhood where I lived and where I went to school, it was commonly believed that in every Catholic church a musket was planted in the cellar whenever a Catholic boy was born in the neighborhood or the parish. Men and women of families throughout our neighborhood discharged their Irish Catholic servant-girls, because they didn't dare to eat the food those girls placed upon the table, lest it be poisoned. The Ku Klux klan agitation of the last few years was kindergarten play compared to that furious scourge that swept the hearts of men. And the scars of that scourge are on my heart today.

What we have to do is to purify the atmosphere in which our boys and girls are reared, and we will find that prejudice and dislike and fear will disappear as contagion disappears from the world when the drains are taken care of.

Intellectual Discipline

Every one of us must undergo intellectual discipline and spiritual training. For I imagine that my experience is no exception and that, if you search your own mind, you will find somewhere that you were misled and wrongly trained when you were young and you have got some kind of a conditioned reflex inside of you that registers in the form of prejudice against somebody somewhere.

As a basic fundamental, there is the scientific truth that the idea of superior and inferior people is nothing but a superstition. I admire and accept the testimony of Professor Boas upon this proposition—a testimony fundamentally biologic, but a testimony which, upon the biological basis, can be applied to every field of life. Professor Boas proves in the biological world that there are certain so-called superior attributes of every group and certain so-called inferior attributes of every group, all determined from the standpoint of what you are thinking about at the moment; and, therefore, from every point of view, you have in every group a mingling of qualities superior and qualities inferior; and that combination, as Professor Boas points out, makes it impossible for any one group to claim any basic or absolute superiority over any other group.

We find this fact of superiority functioning again

and again in the minds of men. I find it difficult to reconcile myself to the absolutist mind functioning both in the Protestant and in the Catholic world and in other religious worlds, too—that *we* are the people, *we* have got the truth, *we* have arrived, and therefore, in some sense of the word, we are better than other people and we cannot afford to contaminate our virtue with the vice of the common herd. I call that not only intolerant spiritually but, worse than that, it is untrue scientifically. God has never spoken to any one people. God does not reveal himself inside of any one church. Revelation is like the sunshine; it comes to all people everywhere and is the source of the universal spiritual life which functions in every heart.

Being Educated Emotionally

Finally, we must be—how shall I say it?—educated emotionally. This is a matter not only of intellectual truth, a matter not only of moral principle, but a matter also of the heart. The brotherhood of man, in other words, is just a projection from the great experience of love one for another and the supreme delight that comes from meeting and associating with people just because they are people.

I am inclined to believe that we are going to arrive at our goal when this great sentiment, this emotional attitude or this sentiment of love, becomes dominant within the human heart. The thing that delights me, as I seem to get older in the world, is the fact that more and more as I go on and the longer I live, the more delight I seem to find in just associating with people, and the more different people are, and the different colors of their skins and the different attitudes of their minds and the great variety of their opinions, it all enriches my experience.

I suppose none of us, as a matter of fact, has yet arrived emotionally. Intellectually, many people are there; but, when they come to the Community church on Sunday morning, let us say, and suddenly find themselves sitting down in a pew side by side with a colored man—or, when, all of a sudden, having associated with Gentiles all their lives, they find themselves now, for the first time, called upon to associate intimately with Jews—somehow or other, they do not register emotionally. All through the years I have seen these perfectly fine, intellectual people just drift away and drift away and drift away because they find, as a matter of emotional experience, they cannot be happy except with people of their own kind.

We, therefore, have got to be converted emotionally. Our intellectual conviction has got to be transformed into a great emotional or spiritual experience, and we have got to find it attractive and natural and normal and spontaneous to love people just because they are members of the one great company of God.

When Virtues Are Vices

By Reinhold Niebuhr

I AM unable to agree with Dr. Holmes in one point, which I believe to be an overestimate of human virtue and human possibilities. I do not think we will ever live in a world in which there will not be convictions and prejudices, which are the dark side of convictions. After living for some time in the rarefied academic atmosphere and discovering that it is a tremendously difficult thing to believe that there may be someone on the same faculty with you who has different convictions and who can possibly be honest about them, I am not sure that we can ever eliminate prejudices. What I am hoping for is that we can reduce them to a minimum and not have them interfere too much with the good life.

I assume that we will never get rid of groups. It is true that the child comes into the world without any particular prejudices or convictions, but as soon as it becomes an organic part of a group, as soon as it expresses itself in a distinctive way, as it inevitably must if it expresses itself culturally, it will find the difficulty of appreciating people in other groups.

Even the most emancipated people have never quite approximated the same measure of decency in their ethical attitudes in inter-group relations that they have in intra-group relations. We find, for example, that a man like Plato, who represents classical learning at its best, thanks God he was born at a time when he could commune with Socrates; and that he was born a man and not a woman; and a free man and not a slave; and a Greek and not a barbarian. And the stoics, who made a good deal of their cosmopolitanism, also insinuated in their cosmopolitanism a great deal of aristocratic pride, on the one hand, and a very considerable amount of Roman pride, on the other.

The Best We Can Do

The best, I think, we can do is to reduce our prejudices to a minimum and to eliminate irrelevant prejudices. One of the tragedies of our civilization is that many of the prejudices which create conflict between us no longer have any relevancy to our life at all. I am willing to bear a prejudice which deals with a specific issue, a religious or a political prejudice, because this prejudice is a part of a conviction I have, and if I destroy it altogether I may be destroying my conviction and I may be losing the force of my action. It is a very difficult thing to move at all without moving on the basis of prejudice, because there seems to be nothing quite so true as to be able to move me to ac-

tion if I do not believe it to be truer than it really is.

What can we do about prejudice? We are not going to eliminate cultural groups. We are not going to eliminate races—climate is going to take care of that. We are not going to eliminate different religions, because the very historic circumstances out of which they grew are never going to be completely destroyed (and, if they were destroyed, there would be new ones created). We are not going completely to eliminate religious, cultural, racial and, certainly not, political groups. First of all, we can try to appreciate the truth in the other person's position or the virtue in the other person's standard. We always tend, by that inevitable parochialism of the human mind, to say that our own standard is the good standard. We are accustomed to it. Our mind has grown up around it, and so we say this is good because it is ours. It is a tremendously difficult thing to realize that another group may have virtue, though it is quite a different sort of virtue from our own, and that we can appreciate the values in other cultural and religious positions than our own. Nevertheless, even if our cultural position is clustered around the value of liberty, for instance, it ought to be possible for us to realize that a position which is clustered around the value of authority and of social cohesion has its own legitimate place in life.

Escaping the Sands

I would not interpret the authoritarian fundamentalist or the Roman Catholic as does Mr. Holmes. I would simply say, "Well, that is one of the things that I have to take in this complex world of ours." The Catholic church is a religious organization of tremendous power that is based upon the position of absolute authority. I may not like that position, but I admit this: that liberalism, with its emphasis upon liberty, and the rights of personal opinion, runs easily into the sand. The more I try to emancipate myself from the 19th century with all its prejudices and with all its illusions and convictions, the less I believe in liberalism. There is no power in liberalism.

Somebody once asked me how I, as an intelligent person, could belong to a political party that is dogmatic. You can imagine what party that is. There is only one party which has real dogmas—I mean, real principles! Why, I am glad to divest myself of some of my intellectual liberty in order that I may express myself organically with a political group that, I believe, is facing in the right direction in our world. I should say, in other words, that, though being a liberal, I want to appreciate the position of the absolutists.

And, if I am not going too far in analyzing Dr. Holmes, I would suggest that whenever a liberal has as much power as Dr. Holmes has in cutting through, you can be pretty sure that there is the wolf of an absolutist in the sheep's clothing of a liberal. There are some things that are so dear to his heart that he will not sacrifice them for anything. Whenever I can find a value, whether it be the value of liberty or the value of tolerance or the value of authority, and I regard that so highly that I cannot make sacrifices for anything else, I am, of course, an absolutist, and you can say that I am dangerous (every absolutist is), but you can also say I am vital. I probably am—if I am an absolutist.

Virtues or Vices

In other words, we are dealing always with virtues that are vices and vices that are virtues. There is hardly a position that does not have some merit in it; and there is hardly a virtue, as we know it, that does not have, on its dark side, some vice. We can appreciate what is good in the other position, and we must discipline ourselves to do it.

We can, in the next place, be conscious of our own weaknesses—and that I have already said by implication. As a Protestant, for instance, I believe there are certain virtues that Protestantism has helped to bring into the modern world. I believe that it has stood for the principle of liberty—though never *absolutely!* I believe that it has had something to do with this general emphasis upon liberty and tolerance that came into the world beginning with the 16th, and more particularly with the 18th century. But I know this, also: that the principle of individualism for which Protestantism stands runs easily into anarchy, and Protestant denominationalism is a revelation of that anarchy.

The pope who made the Roman church autocratic, if I may say so, was a pope who was an international idealist—Gregory VII—and, because he was an international idealist, knew of no other way of saving the church from the parochial prejudices of nationalism except by putting a solid authority at the center of it.

Conscious Weaknesses

Our Protestant individualism and our Protestant anarchy and our Protestant nationalism are a proof that liberty is not an absolute principle and that you must regard the weaknesses of it as well as the virtues. The Protestant church has been dragged at the chariot wheels of the nations through all the centuries of its history. We have never been as free of nationalistic prejudice as great international religious organizations have been. The easiest thing in the world is to combine Protestant religious fervor and nationalistic jingoism, and it has been done again and again. We are particularly subject to that vice. We ought to confess it with greater contrition, it seems to me, than we do. We can be conscious of our own limitations.

There is one way that we can solve the problem of loyalty and liberty. It is to preserve, on the one hand, a certain skeptical detachment from every one of our symbols, from every one of our loyalties, and, on the other hand, to preserve the values of loyalties. What we need everywhere, towards the nation, towards the church, towards every kind of culture, is an attitude of critical loyalty, absolutism with a measure of relativism, a kind of relative absolutism.

XUM

Can Prejudice Be Overcome?

By Joseph M. Proskauer

ONE of the greatest contributing causes to the prevalence of racial and religious prejudice is a kind of compensating mechanism for an inferiority complex. Prejudices are not confined to Jew against Christian, or Catholic against Protestant, or even black against white. I can recall from my childhood in a southern town, that there was very little to choose between the unreasoning hatred of the Negro by the lower class of whites and the corresponding unbridled hatred by the Negro of what they called the "poor white trash." What did that mean? Every human being has in him the desire for some power, for some sense of influence in this world. And the only way that those people had of gratifying that lust for power and influence was by an unreasoning looking-down upon the only class in the community that they could treat with from that viewpoint—the Negro. And, by the same token, I take it, it was the Negroes' only chance to gratify that same emotional impulse to look down upon what they called "the poor white trash."

Take my own people. There is no prejudice more intense than that exhibited by certain groups of Jews toward certain other groups of Jews, just as I think that there is probably no prejudice more intense than that exhibited by certain Protestant sects toward certain other Protestant sects. When a German Jew expresses that kind of feeling for the Jew from eastern Europe, he is trying to show a superiority in something which is quite futile and unreal, to replace an inferiority that is actual and vital and real.

Superiority Complexes

This thing goes further than the distinction between racial and religious groups; the superiority complex creates international difficulties. It is just the assertion of superiority over the other people which sometimes makes hateful Germans forget the kindly countryside of France and sometimes makes Frenchmen forget the wholesome, lovely, human-spirited people who make up the great population of Germany.

A second factor which contributes to racial and religious prejudice is a fundamental American impulse toward a kind of level mediocrity, a kind of standardization, a kind of implicit assumption that every man in America must be a good deal like every other man and that we want no differences. The problem is not peculiar to America. I was reading last night the life of Walter Rathenau. He was considering that very subject in connection with the life of the Jews in Germany, and he wrote this pregnant sentence as to what the course of the education of the Jewish people in Germany should be: "The goal of the process," he says, "should not be imitation of Germans, but Jews bred and educated as Germans."

The United States strikes its roots down deep into many racial and national cultures. I never have had any sympathy with the theory of a melting pot into which all of our racial cultures should be thrown and melted up into some kind of colorless amalgam. I vision this country rather as made up of men drawn from many cultures, born in many lands, who bring to the upbuilding of a great, national, American civilization an ever-increasing determination to contribute everything that is good and fine and virile and upstanding from their heritage and, by the same token, to stamp out everything that is mean and crass and hateful from their initial civilizations. I vision this country not as a formal garden with the hedges all cut alike and the trees all uniform, but, rather, as a great forest with great trees standing to protect the smaller ones, some to let in the sunlight, some to keep out the storm, but all contributing to building up a thing of beauty and joy and endurance. There is nothing sacrosanct in trying to make all Americans alike. Every one should be encouraged to contribute to the land of our love everything fine that pulses in his blood and comes to him in a noble heritage. If we can make our unreasoning and unthinking people who don't yet see, come face to face with that truth, I think we shall have done something to stamp out racial and religious hatreds in this great land.

Forgiveness

Can we stamp out this monster which agitates the life of this country and of the world, which engenders hatred and war and economic pestilence and social death? Walter Rathenau was murdered, a victim of anti-Semitism. And to the mother of the murderer, his mother wrote these lines: "In grief unspeakable, I give you my hand. You, of all women the most pitiable, say to your son that in the name and spirit of him he has murdered I forgive, even as God may forgive, if before an earthly judge he make a full confession of his guilt, and before a Heavenly One repent. Had he known my son, the noblest man earth bore, he had rather turn the weapon on himself than on him. May these words give peace to your soul."

Those words seemed to me to show the nobility of which the human mind and heart is capable.

We have the challenge of the old Bible of my people: "Have we not one Father? Hath not one God created us? Wherefore, then, should we deal treacherously, each man with his brother?"

The answer to that challenge must be found in our bringing home to millions of people in this country the baselessness and the bestiality of hatred of one's brother because of the manner in which he chooses to worship his God or because of the race from which he has sprung. And as we answer that challenge, we shall justify or fail to justify not only the hopes of our own country but the hopes of the human race for a common brotherhood of all mankind.

For the Triumph of Democracy

By Newton D. Baker

IT IS one of the curious things in life that there is scarcely any distinction so insubstantial that it does not afford a basis for aristocracy and idle minds. If you go to a hospital, the greatest aristocrat is the person who has been most often operated, or most severely operated. So all through life the pretensions of superiority are based, sometimes upon misfortunes, sometimes upon accidents. There is something in what Judge Proskauer has written, further, I think, than he went. There is an ineradicable disposition on the part of nearly all of us to be better than anyone else about something, and so we build these artificial aristocracies when our minds are idle about great things.

To me, this war upon prejudice is a part of a larger movement. The older I grow, the more concerned I become about the success of the democratic experiment. In the world today, democracy is challenged. As long as we were isolated from the rest of the world and knew no other theory, things seemed to go rather well; and we have, I think, rather deluded ourselves into the belief that democracy will take care of itself, like a drunkard or a child, fall on its feet, without any intelligent aid from the bystander.

If that was ever true—and I think it was for a long time in this country—it has ceased to be true. Democracy—political democracy—began, as it were, with us. For it is a very interesting thing that Thomas Jefferson had in a desk at Monticello the constitutions of a hundred states which had attempted to govern themselves by democratic principles—all of them having failed—and yet he had the fidelity to principle to believe that one last great experiment might succeed. And so, under the philosophy of his spirit, it has succeeded in this country and gone beyond the limits of this country until governments in other places have followed our example and peoples elsewhere have adopted our philosophy.

America Declines Leadership

It seems to me—if I be not misunderstood in saying, briefly, what I think about it—we have led the world into the adoption of our theory of democratic government, and they have now gathered around us, like boys in a school gather around the finest and biggest spirit, and ask him to lead them to an adventure —they have gathered around us for leadership in the philosophy which we have taught them and which we have inculcated into them, and for the moment at least we are declining to lead.

We do not realize the extent to which we are responsible for the condition of the world at this moment. Even China, with all of its turmoil, is struggling to accept from us and apply the principles of democracy. And I suspect, if the facts were known, the government we have established in the Philippine islands, particularly in the last ten years, when there has been a gradual enlargement of the application of the principles of democracy among the native peoples in the Philippine islands, is as much responsible for the Chinese effort to establish a democracy as any other cause operating upon them. We have, literally, spread the mantle of democracy over the whole world. And now it is being challenged. Democracy, in order to meet that challenge, has not merely to be adequate to the old tasks; it has to meet new tasks.

We are in the midst of an economic depression. It is worldwide. Its causes, still obscure, are international. We have internationalized everything in the world except our political relations. Finance is internationalized. Industry is internationalized. The world at the moment looks as though it were about to fall apart because of the inability of localized and nationalized political institutions, without international cooperation, to take care of things political which are worldwide in their significance and importance.

Adult Education and Democracy

If I may paraphrase a great statement of Abraham Lincoln's, my own belief is that democracy cannot continue, under modern conditions, to endure half educated and half ignorant. Democracy is the hardest of all forms of government; because in a despotism you have but one man to educate, the despot; in an oligarchy you have to educate but a handful, the ruling class; but in a democracy you must educate the whole body of the people. By education, in this connection, I do not mean carrying people more or less successfully through so many grades of primary school and high school and college. I mean the only kind of education that really counts in the world, the only kind that is worth having or safe to have—education that opens men's minds with hospitality to new ideas.

If we are to have that kind of education in America —and it seems to me that the movements for adult education are, perhaps, the most significant recent development of our thought in attempting to preserve our institutions—one of the most necessary things to do is to get out of our minds the ancient prejudices and inherited grudges which are mere lumber that we pull out of the back of our head to build barricades in our mental streets that often divert, but also often totally obstruct, the progress of real ideas.

It seems to me that this movement is tributary to that larger movement, the education of the whole mass of the democracy, in order that it may apply itself to a statesmanlike solution of the problems which modern life presents to free peoples.

Mr. Justice Holmes says that to be happy is to have the best powers of one's mind fully occupied upon subjects that are intrinsically worthwhile. Do not let us limit our effort to arguing a man out of his prejudices. It is like taking a bone from a dog. Let

us give him a substitute. There is a sentence in a recent book of Felix Frankfurter—a very charming and delightful book called "The People and Its Government"—which he quotes from Pericles; and when one thinks that it was said so long ago and has not gotten any farther, one does have a kind of hesitant feeling. But he quotes Pericles in an address to the Athenians as saying, "We differ from other states in this: that we do not regard people who refrain or abstain from public affairs as merely quiet, but as useless."

If the problems of peace are incredibly more difficult than the problems of war, it is very much easier to die for a cause than to live for it. And yet the thing we have to do in this world, if we are going to maintain the democratic tradition and preserve freedom and liberty as a political institution and throw its mantle and cloak over religious and racial and other liberties that ought to be preserved and cultures which ought to be preserved, then we have got to make and keep democracy equal to its task.

Emancipation

If we in this movement can have in the back of our heads all the time the idea that the real object and purpose we are seeking to serve is to emancipate our fellowmen from obstructive prejudices that will enable them really to the top of their capacity to be good citizens, if we can build up around the idea of democracy the concentrated and exalted enthusiasm that there is for a cause which is represented by a war, if we as Jew and Catholic and Protestant participate in public affairs, and annex ourselves to public causes, and let no child escape without feeling responsibility resting upon his shoulders to participate in these higher things; when we do become thus zealous for an educated people and for an intelligent and tolerant solution of public questions; and cooperate to reduce these distinctions among Protestant, Catholic and Jew which have long been an unhappy thing among us and which at times have been a disgrace among us when they have, in the midst of political campaigns, been basely used to whip popular passions into irrational antagonisms; if the man who is a Protestant finds that on his right hand he has a Catholic and that on his left a Jew and that the three are making headway together for the greater glory of the nation by educating its citizenship to the full performance of their duty as citizens, we will have made genuine progress towards destroying prejudices.

The Seminar as a Technique

By William Herd Kilpatrick

IN THE social process as we see it in operation about us, "man's inhumanity to man" is felt perhaps nowhere more keenly than in racial and religious group prejudices and misunderstandings. An individual may suffer most unjustly not because of anything he has done, but simply because of group antagonisms and discriminations. Moreover, the ordinary run of careless social contacts often seem rather to increase than to remove such separate attitudes. Jew, Catholic, and Protestant form three mutually exclusive groups which have long stood more or less opposed to each other. Age-old prejudices have bred customs and suspicions which only too greatly serve in civic circles to keep alive suspicion, prejudice, and custom.

A seminar can face exactly this situation. It can be founded on the faith that intelligent and sympathetic contact will increase mutual understanding and respect, while shared study may well disclose ways of lessening if not removing some of the hurtful practices. When honest people come together to study a difficult situation, and those who have suffered tell without rancor of their experiences, the others must and will understand better than otherwise they could, both the factors and situation which caused the injustice, and the feelings of those who suffered it. Then, too, those who have felt the injustice, sharing with the others the impartial search for the conditioning causes, will often come to see the offending situation in such light as to remove some part of the sting. Both parties will come close together as they enjoin in counsel on possible steps to remedy the situation.

Best Methods of Study

Such a seminar so working needs then intelligent and broadhearted members able and disposed to shed the most delicate situations with objectivity, sympathy, and fairness. Actual round tables, not too large, furnish probably the best ways of studying such problems. Scientific research into underlying facts will often prove invaluable. In the study of situations, some differences of outlook will be traced to fundamental differences of religious faith—these will be recognized as such and accepted as matters of entire respect by all the others. Other differences will be found to rest deep seated in history—these must receive peculiarly sympathetic treatment, for many tender loyalties have grown up in conservatism. Still other difficulties, though historically conditioned, are still essentially sealed in our present social and industrial life. This area is most promising for actual changes of behavior. No seminary could face a more delicate or more needed work. In it our highest and deepest spiritual resources will find full scope. We must make our social life more truly one of mutual happiness to all.

As to technique: I am convinced that the separate and fairly small round table discussion must be the chief reliance. I would interpret that literally: get tables and get around them, not simply sit back in rows of chairs and the like, but actually have a small enough group that can get around a table, and have enough tables in enough different rooms so that that can go on. That I should make emphatically the dominant procedure. I would cut out, or reduce to the barest minimum, any speaking in convention.

I am also quite convinced that it is necessary to do more consistent study. There must be many seminars held, so that in each interested community there will be a continuing body who profit by their own past efforts at studying the problem. A considerable nucleus must be present of experienced people who have tried to think these things through together so that they understand each other—Jew, Protestant and Catholic—who have come to know each other and believe personally in each other's fairness and wish to get to the bottom.

Example of Pacific Institute

It has been my pleasure to attend two conferences of the Institute of Pacific Relations—one in Honolulu and one in Kyoto just a year ago. These conferences are called to consider the sore spots of the Pacific ocean, especially where China and Japan come in contact with the western world or, perhaps, I had better turn it around the other way, where the western world comes in contact with China and Japan.

This conference consists of people who believe in talking together; they believe in understanding each other. They believe that if they go about it to understand the problem in a way so that they understand each other, progress has been made. The conferences are conducted on a round table basis, and each round table is meant to be a typical selection from the whole group. There will be Chinese, Japanese, Americans, Canadians, Britishers from Great Britain, Australians, New Zealanders, sitting about a table. They will discuss some very difficult problem —let us say, the Manchurian question.

When a Chinese gets up and tells how the Japanese soldiers have interfered with the local Chinese police, we are made to see how the Chinese in Manchuria feel that problem. And then, when the Japanese tell us how they must keep at certain times a better order than might otherwise be, that there are great investments there, we can see how they feel about it. When they tell of thousands and tens of thousands of Japanese who gave their lives to their country, and we know how the Japanese feel about that, then we can understand how they feel. And as we come to understand each other, we have a different feeling. And as the Japanese and Chinese are in danger of feeling a tenseness with reference to each other, they are similarly in danger of feeling a tenseness with reference to us who are relatively outsiders. So that when we who are relatively outsiders discuss the matter sympathetically, considerately, they become more inclined to discuss it sympathetically and considerately, and we find—I have seen it perfectly definitely—that the groups come closer and closer together in an understanding and feeling. I have seen friendships formed between Chinese, Japanese, and Americans such that no alienation between nations would make them lose faith in each other. This can be done by members of the Protestant, Catholic, and Jewish cultures.

Then, I think, you have got to analyze your problem in advance and not try to cover the whole range at any one time. If you try to cover the whole range at any one time, the result will be superficiality.

As a Social Scientist Sees It

By Hornell Hart

THE task of social education for human relationships is not easy. We are faced by tremendously perplexing problems. Perhaps the social psychologist can help in the establishment of understanding and good will between Christians and Jews. William Graham Sumner once advanced a theory of in-group and out-group psychology. Everyman's language has a phrase, "We, the people." So, too, every language has derogatory names for the out-group. Furthermore, we have a set of ethics toward our in-group which are taken for granted. A different set of ethics directs us to scalp the heads of the out-group. Unfortunately, this in-out psychology is not limited to primitive people. All of us praise and like and credit and appreciate and associate with our in-group.

The antithesis holds true to a degree toward the out-group. We believe evil of them. We damage them. We discriminate against them. We keep away from them. The world war was a recent example of large scale collective hating. It was a collective social neurosis toward an out-group. We steadfastly refused to see the truth about the enemy because they were the out-group in a period of tremendous emotional struggle. Russia is an illustration of the collective incapacity of all of us to see and to understand an out-group.

In religion, even in our times, this in-group and out-group psychology has been important. I am a Quaker. A Quaker child once noticed that a certain individual was always spoken of in bated breath. The child wondered what this man had done. Had he

XUM

stolen horses? Had he murdered? Had he trespassed against all laws of God and man? What the man had done was this: he had transferred from orthodox Quakerism to the Hicksite branch!

When we think of certain groups we generalize about them. A pathological state of mind results. We are incapacitated as far as clear thinking about them is concerned. The energy for creative tasks in conjunction with them does not exist. We spend that energy in emotional antipathies and group conflicts. What we should be doing as Christians and Jews is using that energy to abolish poverty, to conquer disease, to tackle the world peace question—in short, to building the Kingdom of God on earth together.

The real significance of a seminar on community relations is not in what we say so much as that we advance a notch further in subconscious reactions. We are reducing the pathological badges, or labels, in our minds about the out-group. If we allow these out-group badges to remain and they enter into essential relationships between groups in the American democracy such as, for instance, employing people, one realizes what damage can be done. There is no use dodging the fact that we are allowing ourselves to let badges have too serious effect upon our conduct. Because a man is black-skinned; because he crosses himself; because he observes Saturday instead of Sunday as his holy day, we treat him as an out-group person, and sometimes that treatment is not only un-American but also inhuman.

An Organized Approach

By Roger W. Straus

THE history of the formation of the National Conference of Jews and Christians is interesting. For some time prior to 1924 a number of thoughtful clergymen associated with the Federal Council of Churches of Christ in America felt that the after-war phenomena of race and religious prejudice were contrary to the tenets of Christianity and to the spirit of of Americanism. These gentlemen organized the good will committee of their organization to combat this spirit of intolerance, and to take such positive action as they could to bring about better understanding amongst the various cultural groups throughout the country. This committee naturally consulted from time to time with various individuals whom they felt could give them advice and assistance in carrying on their program.

These discussions became more and more frequent, and it was suggested that a more formal organization might be able to carry on the work more effectively, and so the National Conference of Jews and Christians was brought into being in 1927. The good will committee of the Federal council continues to function independently, as well as in cooperation with the National conference. Thus the leadership in this movement has come, as it should come, from the Protestant group, who are in the majority in this country, and others have accepted their invitation to join in the effort to bring about better understanding and good will. At the present time their chairman is the Rev. Dr. S. Parkes Cadman. Everett R. Clinchy is secretary of that committee, and also directs the program of the National Conference of Jews and Christians.

It was later decided that the National conference should have three co-chairmen, one representing the Protestant group, one the Catholic, and one the Jewish group. I, as a Jew, am glad to be serving with the Hon. Newton D. Baker and Prof. Carleton J. H. Hayes, as co-chairmen. We number amongst our active membership Christian clergymen, rabbis and lay people, all actively interested in furthering these ideals. The National Conference of Jews and Christians, 289 Fourth Avenue, New York, will cooperate with local communities in studies and seminars in its field of human relations.

Our nation is made up, fortunately, of a variety of cultural groupings. Because of different histories and because of the uniqueness of individuality, these cultural groups contrast one with another. To some extent these groups in America are separated. There is more or less strain and unhappiness. A great deal of this unhappiness is unnecessary. By talking things over we can help the situation.

With this end in view, the National Conference of Jews and Christians has evolved an informal procedure whereby Jews, Catholics and Protestants in communities throughout the nation can talk things over. As members of three culture-groups, we can talk over "the rubs" between us, as Prof. Kilpatrick puts it. "What are the rubs? Why are the rubs? How do they rub?"

But, more than that, in conference we can discover how many things we all are interested in achieving as American citizens. Christians and Jews alike want justice to characterize American community life. There are many tasks in that area on which we can work together. As Americans also, we want what has come to be called "the good life" to continue in its development, and the Jew and the Christian each can share its contribution in science, the arts, and in philosophy, for the progress of civilization. In all of the seminars I believe that friendships are being formed between individual Protestants, Catholics and Jews which will hold steadfast no matter what social strain may in the future arise. That in itself makes ours a worthy undertaking.

CHICAGO PRINTERS, INC.

ISSUE 4

XUM